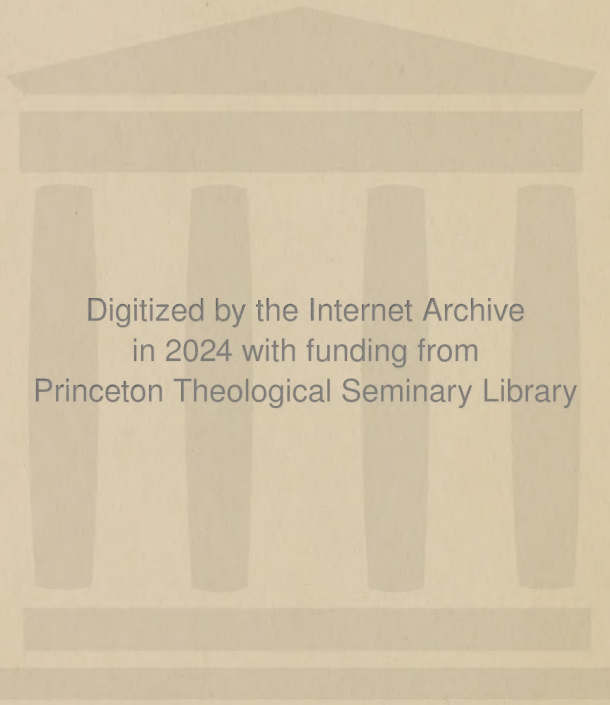
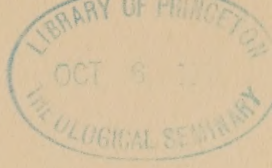


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History of the Home Mission
Board



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History of the
HOME MISSION BOARD



J. B. LAWRENCE

History of the
**HOME MISSION
BOARD**



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*Dedicated to my wife, HELEN HUSTON
LAWRENCE, for her unfailing interest,
encouragement, and assistance in this
and other undertakings through the
years.*

Foreword

THE HISTORIAN does not make history, he only records it. He deals with facts and not fiction. The facts he finds in his research are to be arranged in such a way that they will tell a true story of the past.

He who writes history records the calligraphy of the pen of eternity, for God is in the doings of the past as truly as he is in the march of the seasons, the revolution of the planets, or the architecture of the universe. Providence conceals itself in the details of human affairs but becomes unveiled in the generalities of history.

I have tried to unveil the providence of God in the history of the Home Mission Board so that the guiding of an infinite Hand in the direction of the kingdom interests confided to the Home Mission Board by the Southern Baptist Convention would be revealed.

The limitations of space required that I confine myself very closely to the most important acts of the Board. I have read carefully all the reports the Board made to the Southern Baptist Convention for 110 years, the period covered by the history, and all the actions of the Convention in its instruction and direction to the Board.

Everything done by the Board could not, for lack of space, be put into this history. After carefully gathering all that the Board had reported, I selected the things done and

the actions taken which give, when put together, a correct, just, and comprehensive understanding of the work of the Home Mission Board and an appreciation of its importance as a denominational agency.

The changes which mark the history of the Home Mission Board give six very definite periods. These periods, however, are not fixed by specific years but by the conditions environing the Board and the character of the work done. The type of work done by some of the departments makes it impossible to give a correct presentation if the history of the Board is divided into periods definitely fixed by years and strictly adhered to.

Those who are interested in the progress of Christianity should be interested in the history of the agencies which have made that progress possible. The Home Mission Board has filled a unique and important place in the history of Southern Baptists. The story of its doings is seen to be a fresh fountain of divine life in Christ for the nation as well as for the growth of a great religious body—that of Southern Baptists.

I have been fortunate in getting W. W. Barnes, Southern Baptist historian; H. C. Goerner, head of the Department of Missions in the Southern Baptist Theological Seminary; Robert A. Baker, head of the History Department, Southwestern Baptist Theological Seminary; Hugh Wamble, professor of history, Southern Baptist Theological Seminary; and others to read the manuscript. They made some very helpful suggestions which are deeply appreciated.

Preface

FROM THE hour that the Southern Baptist Convention was formed in 1845, the Board of Domestic Missions, later called the Home Mission Board, sought to focus the attention and the resources of Southern Baptists in such a way as to help make America genuinely Christian. In its efforts to evangelize, correlate, and co-ordinate Christian forces, and to serve neglected peoples and neglected areas, this Board through its missionaries has made a definite contribution to the history of our nation.

No one is better able to tell the story of these achievements than is J. B. Lawrence, executive secretary emeritus of the Home Mission Board.

Dr. Lawrence has served as pastor, as editor of a state Baptist paper, as a college president, a state mission secretary, and, for a quarter of a century, as executive secretary of the Home Mission Board. He knows denominational life. He has a keen appreciation of factual knowledge. He is able to differentiate the important from the transitory, the vital from the insignificant, and the main stream from the eddies along the way.

Having directed the progress of the Board through one of its most difficult periods, he has a keen appreciation of its vital functions and a splendid knowledge of its growth and development from its beginning.

For this volume he has gleaned from a great storehouse of materials, those facts which appear to be most pertinent to the story of the Home Mission Board and its mission and ministry in the development of Baptist life.

The reader will feel that he is being directed by a seer as he tours the past and evaluates the fortunes of the Home Mission Board in the life of our nation. But the writer makes it perfectly clear that the end reached in this history is but the beginning of another epoch of home missions. This new epoch promises to be far more extensive and more fruitful than any thus far recorded.

One who has read this story will find himself better prepared to help create the materials from which the next chapter of home missions will be written.

In behalf of the members of the Home Mission Board, the staff, and the missionaries and personnel, and of the many friends of home missions throughout the Convention territory, I express to Dr. Lawrence our sincere gratitude for a task well done.

COURTS REDFORD
Executive Secretary
Home Mission Board

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A Denomination Is Born

EVERY GREAT MOVEMENT in Christianity is born in prayer. This is especially true of modern missions. It was the prayers of a few earnest and devoted servants of Christ that gave birth to the mission movement which issued in the Baptist Missionary Society organized at Kettering, England, in 1792.¹

Behind the organization of this society there are interesting developments. By the last half of the eighteenth century the influence of the Reformation had waned. Evangelical religion seemed doomed. George Smith said that in Germany and Holland where the Reformation began,

It was checked by rationalism; in France . . . it had been extinguished by the blood . . . of the Huguenots; in England . . . it was smitten by the blight of Arianism or Socinianism in the Established Church, and by . . . false Calvinism among the Dissenters . . .

The faith preached by Luther and the free grace set forth by Calvin survived only in the then small pietistic communities outside the churches in Moravians and Methodists, the Puritans and Baptists.²

The missionary awakening.—In this atmosphere of spiritual blight and decay Robert Millar, a Presbyterian minister of Paisley, published his *History of the Propagation of Christianity, and the Overthrow of Paganism*, “a work of re-

markable fervour and scholarship, in which he powerfully urged prayer as the first of nine means for the conversion of the heathen world.”³

This book kindled spiritual fires in England. In 1742 great revivals broke out. In these revivals the prayer spirit was nourished; prayer groups were formed; interest increased and widened until it reached America. In August, 1746, a memorial was sent from the Christians in the United Kingdom to Boston inviting the Christians in North America to join with them in prayer for the world's redemption. It was in these revivals and through these prayers that the modern mission movement had its beginning.

With Baptists, the modern mission movement began with a motion made by John Sutcliff of Olney at the Northamptonshire Association of Baptist Ministers in 1784. He made a motion “to the ministers and messengers of the Associate Baptist Churches assembled at Nottingham respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of His Holy Spirit, which alone can produce the blessed effect.”⁴

At this meeting “Andrew Fuller preached his first printed sermon on *Walking by Faith*, and soon after Sutcliff republished the work of Jonathan Edwards, *Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion*.” This publication fell into the hands of William Carey, who had been baptized by Ryland in the Nen in 1783. From the hour of his conversion, Carey was obsessed with concern for the heathen and a desire to go as a missionary. “His meditation and self-dedication, running parallel with the people's praying and Fuller's preaching and writing on *The Gospel*

worthy of all Acceptation, resulted in Modern Missions.”⁵

Missions in England.—In 1792, in the back parlor of Widow Beebe Wallis, at Kettering, the Particular Baptist Society for Propagating the Gospel Among the Heathen was formed.⁶ This organization was the outgrowth of a sermon preached by William Carey on May 31, 1792, at a meeting of the ministers of Nottingham. His text was Isaiah 54:2-3. In this sermon he emphasized two supremely important things in the Christian life: expect great things from God; attempt great things for God. George Smith, in his history of missions, says that judged by its momentous and far-reaching results, this sermon must be considered as one of the chief productions in Christian history.⁷

With the preaching of that sermon a movement was started which was nothing less than a revolution. It was the ending of the old age of spiritual isolation and the beginning of a new age of Christian world-consciousness in an outburst of missionary zeal and activity. It was not just a sporadic burst of fervor but a steady tide of earnest interest which had been rising and spreading through the years.

Missions in America.—With the kindling of interest and the enlargement of effort for the evangelization of the world among the churches in England, there came an awakening of the churches in America.

At first, because of the condition of the colonies in the New World, the missionary fires kindled sluggishly in the churches in America and burned slowly. The settlements were small and widely separated. The New World was an interminable and appalling wilderness. There was a vast continent to be subdued, including forests, wild beasts, and savage tribes.

The pioneer settlers had to build houses, bring in fields, and to establish political and social orders. It was indeed a

new world, and the first settlers did well to build rude log cabins for their homes, schools, and churches.

They were not unmindful, however, of the spiritual need around them. At their very door were the Indians who did not know the Christ of the New Testament. To these untutored "sons of the forest" they carried the gospel. The charter of the Massachusetts Colony, granted in 1626, stated its principal end was to win the natives of America to the knowledge of the true God. This they assumed as their first mission.⁸

As emigration began and the dauntless pioneer pushed over the Appalachian Mountains and across the Mississippi River, the task became one of home missions. Those who had pushed their way even farther across the continent were the sons, daughters, friends, and brothers in Christ of those left behind. Naturally their thought and spiritual effort turned to those who had ventured into the wilderness beyond.⁹

With the pioneers of the new country in mind, the Christian forces in America began the conquest of the new world for Christ. From then on the home mission movement increased and broadened with the expansion and growth of the country. In fact, the history of domestic missions is an aspect of national expansion. It is the religious version of the geographical occupancy of the continent. It is the story of a migrant Christianity ever camping on the trail of an empire as it moved westward, spreading its ideals to that territory which the pioneer had conquered for the nation.

In its expansion the nation pushed to the West, but the "West" of home mission activity was more a state of society than an area. The "West" of home missions was not simply the geographical frontier but rather the chaotic state left behind an ever-advancing frontier. Into this "West" the home

missionaries went with the gospel, bringing moral and spiritual cosmos out of social chaos and helping the "West" to be assimilated by the nation.¹⁰

This period when the "West" was never long in one place was the pioneer stage of home missions. In this stage the purpose was to win the first settlers to Christ; the agent was the itinerant preacher; the method was the revival. The frontier revival called the people to repentance and faith and was a mighty factor in winning the frontier to Christ.¹¹

Looking to the future.—The second stage of home missions followed when the West began to find itself. This phase of home missions had for its objective the planting of churches with settled pastors. The necessities of this phase of home mission work gave birth to the various denominational organizations.

From 1745 to 1832 a number of denominational organizations were formed. The first was the Society of the United Brethren, organized in 1745. Then followed the Committee of the Reformed General Synod in 1786, the Episcopal Committee on Missions in 1792, the Missionary Society of Connecticut in 1798, the Standing Committee on Home Missions of the Presbyterian Church in 1802, the Massachusetts Baptist Missionary Society in 1802, the American Board of Commissioners for Foreign Missions in 1810, and the Baptist Home Mission Society in 1832.¹²

These organizations made possible the rapid extension and energetic prosecution of the missionary enterprise. They ushered in the epoch of expansion and, through their energetic efforts to evangelize and Christianize the homeland, made home missions an inextricable part of the story of the nation.

Baptists in America.—Baptists were grievously persecuted in the early years of American history. In 1636 Roger Wil-

liams was banished from the Massachusetts Colony for upholding his Baptist beliefs. On November 13, 1644, the general court of Massachusetts passed an act suppressing Baptists because they opposed infant baptism and the use of force in religious affairs.¹³

Baptists were unmercifully whipped, imprisoned, and maltreated. Everywhere they were held in disfavor. In New Hampshire a Congregational minister refused to allow his son who had become a Baptist to preach in his pulpit. In Connecticut a Baptist minister was put in the stocks for "preaching the gospel contrary to law." In Boston many Baptist preachers were publicly whipped for preaching the gospel.¹⁴ In Georgia a Baptist preacher was brought into court for holding religious services without a permit.

At first the mission work of Baptists in America was confined to the personal testimony of individuals. There were no Baptist churches. Those who upheld Baptist principles witnessed to their faith, and from their personal testimony to Christ and to the New Testament teaching on the faith and practice of Christians, the mission work of Baptists in the New World began. There were no supporting agencies from the countries from which Baptists had come to furnish either missionaries or money for the establishment of the Baptist faith in America.

As a result of these unpropitious beginnings, it was almost a hundred years after the first settlement of America before there were any general Baptist organizations. The first missionary organization was the Philadelphia Association organized in 1707 with five churches—Pennepeck, Middletown, Piscataqua, Cohansey, and Welsh Tract.¹⁵ This association has always maintained a position of influence among American Baptists. In 1751 the Charleston Association was organized.

The need for organized mission work among Baptists in America became urgent. In 1814 there was begun in Philadelphia the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. The Home Mission Society was organized in 1832 and immediately, under the leadership of Jonathan Going, began its task of winning America to Christ.¹⁶

No body of Christians ever encountered a more difficult task than that faced by Baptists in America in the early years of its history. They had to subdue the wilderness of an unsettled country, help in the shaping and molding of the social and political institutions of a growing republic, and propagate and maintain the Christian religion in all the boundaries of the nation.¹⁷

Baptists tackled their task heroically. No servants of Christ ever labored more fearlessly or effectively than the Baptist preachers who faced wild forests and fierce savages to preach the gospel of the kingdom in pioneer America. They had received the command of Christ and were taking him seriously. They had caught the glory of going on.

To them horizons were only the limits of their vision, and they pushed forward . . . into the infinitude of God's love . . . they were not afraid to follow Jesus closely. In the winter they looked forward to the brighter days of spring. In the spring they talked of harvests. In the autumn they laid up stores of courage for the quiet months ahead . . . They believed in a changeless Christ who in a changing world can transform and transfigure human lives . . . They did not spend any time whittling the staffs on which to lean, but in whetting their swords with which to smite the Philistines in the mountains that must be compassed.¹⁸

Whence Southern Baptists.—One must take a backward look to see from where Southern Baptists came and the causes that forced them into the course which they chose.

Organized Baptist mission work began with the organization of the General Convention in 1814. This convention at first had but one object, foreign missions. At the meeting of the convention in 1817 the work was enlarged to include domestic missions.

That arrangement, however, lasted for only a few years. At its meeting in 1820 the General Convention resolved to give its attention only to foreign missions, leaving home missions to be handled in some other way. The Massachusetts Domestic Missionary Society, under the leadership of Jonathan Going, supported the home mission work until the American Baptist Home Mission Society was organized in 1832. This society was Northern-minded, and in its failure to meet the needs of the South it caused the first rift in fellowship between the Baptists of the two sections.¹⁹

The agitation against slavery.—The next rift in the fellowship of Southern and Northern Baptists came over the question of slavery. This question, which arose in the second quarter of the nineteenth century, was the most vital and the most fatal to the fellowship of Baptists of any and all the differences that ever occurred in their history.²⁰

It grew out of the agitation against slavery which originated in Boston and spread over the Northern states. There was nothing against slavery in the constitution of the General Convention. Nor was there anything in the prosecution of the mission work for years that discriminated against Southern Baptists because of slavery. Baptist leaders in the South had been prominent in the councils of the convention, and harmony had prevailed throughout the years.²¹

Slavery had been, for a number of years, a moot question, but it was not until 1830 that it came to be a breaking point in the fellowship among Baptists.²² With the growing agitation against slavery in the North, the Northern leaders in

the Triennial Convention brought the subject into the administration of missions. Unmistakable indications of this changed attitude was evidenced by the enforced retirement of Rev. John Bushyhead, a highly respected Indian preacher, because he was a slaveholder, together with a published statement in the *Christian Reflector* that R. E. Pattison, home secretary of the board in Boston, had declared that he would not vote to appoint a slaveholder as a missionary. These things fanned the coals of contention into a flame and brought the question of separation between the North and South to an issue.²³

Final separation unavoidable.—Feeling that the General Convention would no longer tolerate slavery, the church at Tuscaloosa, Alabama, sent a question to the Alabama State Convention: “Is it proper for us at the South to send any more money to our brethren at the North for missionary and other benevolent purposes before the subject of slavery be rightly understood by both parties?”²⁴

This query, together with a communication from the Georgia Baptist Convention, was referred to a committee. This committee framed a resolution, to be transmitted to the Board of Foreign Missions of the General Convention, which contained the following statement:

... Our duty at this crisis requires us to demand from the proper authorities in all those bodies, to whose funds we have contributed or with whom we have in any way been connected, the distinct, explicit avowal that slave-holders are eligible and entitled equally with non-slave-holders to all the privileges and immunities of their several unions, and especially to receive any agency or mission, or other appointment which may run within the scope of their operations or duties.²⁵

To this demand the board at Boston in its reply frankly and explicitly said that if anyone having slaves should offer

himself as a missionary, and should insist on retaining them as his property, he could not be appointed as a missionary. The board agreed that it could never be a party to any arrangement which could imply approbation of slavery.²⁶

A separate convention suggested.—When this reply was made known, the board of the Virginia Foreign Mission Society addressed a circular to the Baptist churches of Virginia communicating this decision of the Board of Foreign Missions. This circular also contained a resolution stating “that this board are of opinion that in the present exigency it is important that those brethren who are aggrieved by the recent decision of the board in Boston, should hold a convention to confer on the best means of promoting the foreign mission cause and other interests of the Baptist denomination in the South.”

The Virginia Board suggested Augusta, Georgia, as a suitable place for holding such convention and Thursday before the second Sunday in May, 1845, as a suitable time.²⁷

The North breaks fellowship.—Before the proposed convention in Augusta could meet to deliberate upon a course for the future, a separation was virtually made by the Home Mission Society at its meeting at Providence, April, 1845. At that meeting Dr. John Sharp Maginnis, of New York, proposed the following preamble and resolution:

Whereas, The American Baptist Home Mission Society is composed of contributors residing in slaveholding States; and,

Whereas, The constitution recognizes no distinction among the members of the Society as to the eligibility of all the offices and appointments in the gift both of the society and the Board; and,

Whereas, It has been found that the basis on which the Society was organized is one upon which all the members and friends of the Society are not now willing to act; therefore,

Resolved, That it is expedient that the members now forming the Society should hereafter act in separate organizations at the

South and at the North in promoting the objects which were originally contemplated by the Society.

Resolved, That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way and at the earliest period of time consistently with the preservation of the constitutional rights of all the members and with the least possible interruption of the missionary work of the Society.²⁸

This was adopted by a considerable majority of the members present, and for the consideration of the second resolution a committee was appointed which reported:

“ . . . As the existing Society was planted in the North, has its Executive Board, and there received a charter of incorporation which it seems desirable to preserve, and as a separation seems to many minds inevitable, owing to the strong views of churches and individuals against the appointment of slaveholders to serve the Society, and as such views prevail principally at the North,” it was therefore recommended “that the existing organization be retained by the Northern and other churches, which may be willing to act together upon the basis of restriction against the appointment of slaveholders.”²⁹

This resolution was adopted by an almost unanimous vote. Since it was made the policy of the Foreign Mission Society, only those who recognized the scriptural authority for such a restriction could consistently work with it and under its appointment.³⁰ This eliminated Southern Baptists as a part of this Society.

A Southern convention demanded.—The executive board of the General Convention, having by its decision excluded Southern ministers from the privilege of preaching the gospel to the heathen under its appointment, left no way for Southern churches to have access to the foreign field for their missionaries except to organize a convention of their

own through which they could do their mission work at home and abroad. They were forced to separate from their brethren in the North, and whatever might be its effect, it was felt that the consequences and responsibility for this action rested upon the Boston Board.³¹

Dr. Francis Wayland, in a letter to Dr. Jeter, said, "You will separate, of course; I could not ask otherwise. Your rights have been infringed. I will take the liberty of offering one or two suggestions. We have shown how Christians *ought not* to act; it remains for you to show us how they *ought* to act. Put away all violence, act with dignity and firmness, and the world will approve your course."³²

A denomination is born.—At the call of the board of managers of the Virginia Foreign Mission Society, Southern Baptist leaders assembled in Augusta, Georgia, May 8, 1845. Three hundred and twenty-seven messengers from the states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia were in attendance. Because of the short notice of the meeting of the Convention, other states were represented by letter. William B. Johnson was chosen president. It was resolved: "That a committee of two from each State represented in this meeting, be appointed to prepare and report a preamble and resolution for the action of the Convention."³³

Behind this significant meeting there are centuries of Christian history. What they did that day had its roots in the upper room in Jerusalem and stemmed from the pentecostal outpouring of the Holy Spirit at the beginning of Christian history. Pent up in the hearts and lives of those men gathered in Augusta, Georgia, were the heartthrobs of protest, pooled in the souls of liberty-loving saints throughout the centuries, against every sort of human coercion

which would prevent a free soul from carrying on business with a sovereign God in its own way.

In the preamble which they wrote to the constitution of the convention they voiced their protest against the inhibitions which human agencies had set up to impair the freedom of worship and service. They "had been circumscribed in their efforts to work for the world's evangelization by the agency with which they had been co-operating . . ." Thus they proclaimed their perpetual protest against the limitations which had been imposed by organizing "a convention for 'eliciting, combining, and directing the energies of the denomination for the propagation of the gospel,'" which had no authority over the churches or over individual Christians.³⁴

These men who laid the foundation of Southern Baptist denominational life were men of conviction. They looked to the future and planned for a denominational life based upon the democracy of the New Testament churches.

The committee appointed to prepare a preamble and draft a constitution for the Convention reported in part as follows:

Resolved, That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintainance of those scriptural principles on which the General Missionary Convention of the Baptist denomination of the United States, was originally formed, it is proper that this Convention at once proceed to organize a Society for the propagation of the Gospel.³⁵

This report was unanimously adopted, and the same committee, with some additions, was appointed to prepare a constitution to be presented at the meeting in Richmond, Virginia, in 1846. William B. Johnson, president of the Convention, presented the report of this committee as follows:

. . . The Constitution we adopt is precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step . . . We use the very terms, as we uphold the true spirit and great object of the late "General Convention of the Baptist denomination of the United States . . ." ³⁶

It would seem from the resolution and from the extract of the address of the Convention that the Southern Baptist Convention which was formed upon the constitution of the General Convention and "for the maintainance of those scriptural principles" on which it was originally formed is the *real* and *proper successor* and *continuator* of that body which at a special meeting held in New York, November 19, 1845, was dissolved, and the American Bible Missionary Union, with an entirely new constitution and a different basis of membership, was organized in its stead.³⁷

At the meeting in Augusta it was resolved:

That with profound gratitude to the Great Head of the Church, this Convention recognizes the harmonious and unanimous action to which it has arrived; and that we do regard the exhibition of the christian [*sic*] spirit which has governed its deliberations, as a pledge of the divine blessing in the origin and prosecution of this organization.³⁸

NOTES

1. George Smith, *Short History of Christian Missions* (Edinburgh: T. & T. Clark, 1904), pp. 159-60.
2. *Ibid.*, p. 157.
3. *Ibid.*
4. *Ibid.*, pp. 158-59.

5. *Ibid.*
6. D. L. Leonard, *A Hundred Years of Missions* (New York: Funk & Wagnalls Company, 1895), p. 76.
7. Smith, *op. cit.*, p. 159.
8. W. R. King, *History of the Home Mission Council*, pp. 8-9.
9. Leonard, *op. cit.*, pp. 98-99.
10. Ward Platt, *The Frontier* (Philadelphia: American Baptist Publication Society, n.d.), pp. 7-8.
11. *Ibid.*
12. King, *op. cit.*, p. 9.
13. David Benedict, *General History of the Baptist Denomination in America* (Boston: Lincoln & Edmands, 1813), I, 359-60.
14. *Ibid.*, p. 207.
15. *Ibid.*, p. 273.
16. King, *op. cit.*, p. 9.
17. Leonard, *op. cit.*, p. 98.
18. Charles L. White, *A Century of Faith* (Philadelphia: The Judson Press, 1932), pp. 62-63.
19. W. W. Barnes, *The Southern Baptist Convention, 1845-1953* (Nashville: Broadman Press, 1954), p. 13.
20. *Ibid.*, p. 19.
21. *Ibid.*, p. 17.
22. *Ibid.*, pp. 18-19.
23. *Ibid.*, pp. 23-25.
24. *Our Home Field*, I (November, 1888), 1.
25. *Ibid.*
26. *Ibid.*
27. *Ibid.*
28. Mary E. Wright, *Missionary Work of the Southern Baptist Convention* (Philadelphia: American Baptist Publication Society, 1902), p. 7.
29. *Our Home Field*, *op. cit.*, p. 2.
30. *Ibid.*, pp. 1-2.
31. *Proceedings of the Southern Baptist Convention, 1845*, pp. 17-20.
32. *Our Home Field*, *op. cit.*, p. 2.
33. *Proceedings of the Southern Baptist Convention, 1845*, p. 11.
34. J. B. Lawrence, *Co-operating Southern Baptists* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1949), pp. 9-10.
35. *Proceedings, 1845*, p. 13.
36. *Ibid.*, p. 19.
37. *Ibid.*, pp. 17-20.
38. *Ibid.*, pp. 15-16.

Getting Started

THE SOUTHERN BAPTIST CONVENTION was organized by men with a kingdom vision. They recognized that the churches of Christ were commissioned by the Master to carry the message of God's grace and love to all nations. Theirs was to be a united effort and not simply a series of isolated attacks or a program waged by disconnected and individual churches or agencies. It was to be a world movement, by a united people, to tell all men about Christ.

This ideal was declared in the introduction to the Constitution of the Convention, which was adopted in 1845, and which reads in part:

We, the delegates from Missionary Societies, Churches, and other religious bodies of the Baptist Denomination, in various parts of the United States, met in . . . Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination . . . for the propagation of the Gospel . . .¹

The history of the Home Mission Board begins with the organization of the Southern Baptist Convention. The organizing fathers were men of far-seeing spiritual vision. They recognized that a world-mission program must include both the homeland and the lands afar, that a foreign mis-

sion movement could not succeed without home mission support. Therefore they provided a way for the churches to witness at home and abroad by creating two boards: the Board for Foreign Missions, located at Richmond, Virginia, and the Board for Domestic Missions, located at Marion, Alabama.²

The field of domestic missions.—The field of domestic missions of the Southern Baptist Convention which, according to Article II of the Constitution, included “such portions of the Baptist denomination in the United States, as may desire a general organization for christian [*sic*] benevolence, which shall fully respect the independence and equal rights of the churches.”³

The territory immediately occupied by the Southern Baptist Convention, however, included only the fourteen states reaching from Maryland to Texas and from Missouri to Florida. It contained 955,664 square miles with a population of 7,325,000 of whom 4,525,000 were white and 2,800,000 were Negro slaves. There were 350,000 Baptists, of whom 125,000 were Negro slaves.

To supply this vast multitude scattered over this extended territory with the bread of life there were in 1845 about two thousand preachers. But included in this number were those employed as teachers, farmers, merchants, mechanics, and others which greatly reduced the number of those “wholly given to prayer and preaching of the word.”⁴

In this large and undeveloped territory the preachers giving their full time to the work were unequally distributed. Some portions of the territory had a moderate supply of ministers while other sections were without preachers.

One of the colporteurs employed by the American Tract Society in Alabama reported that he found men and women who had never heard a sermon or seen a minister of Christ.

Another, employed by the Alabama Bible Society, said that in one county he had supplied Bibles to more than two hundred homes which did not previously have one.

Across the Mississippi River in the states of Arkansas, Louisiana, and Texas the spiritual destitution was even greater. One missionary reported that he found preachers who did not have a Bible.⁵

Finding its place.—From the beginning the Board of Domestic Missions faced the problem of orienting itself into the denominational life. It felt keenly the importance of its work and also recognized the difficulties facing it. Nor was it unconscious of the precariousness of the whole denominational setup. The Board had a feeling of uncertainty and voiced that feeling in its first report:

The organization of the Southern Baptist Convention has been made known throughout the civilized world. The causes and motives which led to it have been stated and examined by both friends and foes. Few organizations of modern times have awakened more varied interest, been investigated with more rigid scrutiny, and watched with more solicitude. Multifarious have been the predictions with reference to its course and destiny. Some confidently affirming that its first regular meeting would number its days, and furnish materials for its entire history. Others, with equal confidence, have looked forward to this period to complete and put in successful operation a well timed and well devised system of instrumentalities for sending the healing influences of the gospel among the destitute . . .

A meeting of more importance to Southern Baptists has never been held. And should this Convention long live, and meet the most sanguine expectations of its most ardent friends, there will not, in all probability, occur in its history, a period of more interest and importance than the present. Whether it live or die, whether its course be for good or for evil, its end glory or shame, will depend upon the spirit breathed into it; the direction and impetus given to it at this meeting.⁶

Discouraging features.—There were some very discouraging events in the first year of the history of the Home Mission Board. Basil Manly, who had been elected president of the Board by the Convention, resigned, claiming that the distance he lived from the Board's office and other reasons rendered it inconsistent with his view of duty to retain the presidency of the Board.

Professor Reynolds, of South Carolina, who had been selected by the Convention as the corresponding secretary, sent his resignation to the Board, soon after the adjournment of the meeting in Augusta.

D. P. Bestor, of Alabama, was then elected secretary. But after only about three months in office he presented a report of his labors, with his resignation, saying:

And now, dear brethren, I resign the office which your partiality induced you to confer upon me. You remember, I doubted the propriety of accepting it. The short experience I have had satisfies me that it is my duty to resign.

I have learned by visiting many [churches], and by an extensive correspondence, that our brethren prefer carrying on their domestic missionary operations, through their Associations and State Conventions. They approve, invariably, of our Southern organization; but I cannot persuade them to act efficiently in its support. Some one should be employed who can be more successful than I have been; who can induce the churches and Associations to unite with the Board, and to pour their funds into a common treasury.⁷

These changes, together with the paralyzing effect of an empty treasury, were very discouraging and crippling to the work. Nevertheless, the report which the Board made was hopeful, only mentioning the unpleasant things connected with its beginning and expressing gratitude to God, the great Head of the church, for the progress made.⁸

Studying the field.—Shelley said, “The more we study the more we discover our ignorance.” That statement was true with the Board of Domestic Missions. The Board had begun under the most unpropitious circumstances to acquaint itself with its field of work and to assume its place in the denominational life. After studying and analyzing the first experiences in the field of service, there came a realization that the Board had to be a unifying agency through which Southern Baptists could have a Convention-wide mission program in the homeland. This feeling is clearly indicated in the first report of the Board:

Your Board have not had time or opportunity to arrange and adopt any regular system of auxiliary relationship. Most of the State organizations have become auxiliary to this Board. It is desirable that all Domestic Missionary Societies, and District Associations, (as many of them perform much missionary labor), should form this relation, and forward reports to this Board; that the full amount of domestic missionary labor performed in the bounds of the Southern Convention may be ascertained and embodied in the reports of this Convention . . . It is by domestic missionary labor, attended by the divine blessing, wealth and talent are to be sanctified and fitted for the Lord’s work. Hence, it is easy to see, that the ultimate prosperity of the foreign mission enterprise depends much upon the successful operation of the domestic department . . .⁹

Physical difficulties.—There were tremendous physical difficulties in the way of the Board. The great majority of the people lived in the country and were hard to reach. There were only about two thousand miles of railroad. Travel was on horseback over country roads which were, in many instances, poorly kept and sometimes almost impassable. The only mail the people received came across the country by carriers on horseback.¹⁰

An excerpt from the report of a colporteur in Louisiana will give an idea of the difficulties of travel:

On Sunday last I attended a meeting at a school-house, where brother Franklin . . . has been preaching about a year. It was a large house, and well filled with an attentive congregation. Many of them came from a distance across the river,—among them a woman, to whom I sent a bible [*sic*], who lives ten miles from the church, and has no way of getting there, except to walk and carry a child in her arms. I was informed she had not been to church before in ten years.¹¹

This report was not an isolated occurrence. Such experiences were common in other states as well. The journey of the missionaries was through the wilderness, through sparsely settled territory, and over rivers, mountains, and valleys. They traveled in heat and cold, by day and by night, in weariness and hunger, in pain and loneliness—ever going with a message from God to men.

Spiritual difficulties.—The churches had been alerted and enlisted for foreign missions, but practically nothing had been done to call their attention to the needs of the homeland. All mission effort had been for foreign lands.

Luther Rice, who with Judson had changed his belief on the candidate and the mode of baptism, had returned to America. He was employed by the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions to visit all parts of the country and enlist the churches and individuals in the support of Judson on the foreign field. He traveled throughout the entire length and breadth of the country, stirring up the churches, collecting money, and taking subscriptions for foreign missions.¹²

By his indefatigable labors he aroused the Baptists of

America to foreign mission service. He thrilled the people by telling of the marvelous things he had seen and heard on foreign fields. He had actually stood among the temples of the gods of the heathens and beheld the abominations of their worship.

He had an ardent imagination, and his word pictures were most vivid. Multitudes hung on his words with an enthusiasm seldom known since Whitefield. He swept away indifference, prejudice, and inactivity. There was a foreign mission awakening which had not ebbed when the Board of Domestic Missions was organized.

The churches had been aroused to the need of the gospel in foreign fields but had not been awakened to the need of the gospel in the homeland.¹³

The fear of centralization.—Another handicap the Board of Domestic Missions encountered was the antiorganization attitude of some Southern Baptists. They feared centralization. Even as good and great a man as John Leland, for years a missionary in Virginia, looked with disfavor upon the proposed organization for foreign missions. In 1826 he wrote a friend: "What the new order of missionary friends and exertions will do, I cannot say; whether there is goodness enough in men to be pampered without growing indolent and haughty is a question . . ." ¹⁴

John Taylor, of Kentucky, a noble frontier missionary, is quoted by Dr. Spencer as saying: "I consider these great men are verging close on an aristocracy, with an object to sap the foundation of Baptist republican government." And "Club Ax" Davis, in Alabama, whose nickname was of his own choosing, a missionary who never spared any effort to win a frontier sinner, was at the same time uncompromising in his opposition to organized missionary effort.

There were such men in every state, but they are not to be

confused with the men who were opposed to missions as missions, who led the antimission movement among Baptists in the closing years of the eighteenth century and the early part of the nineteenth century. They believed in missions, but they had not opened their eyes to see the need for organized effort in world missions.¹⁵

A get-together spirit.—There was, however, a get-together spirit working among Southern Baptists, and while some of the leaders were wary of denominational missionary organizations, all of them felt the need for a fraternal grouping of the churches for kingdom work.

Fearful of centralization, . . . restrained by a conservatism . . . yet these early Baptists moved forward toward an organized denominational life as if drawn by some inner necessity beyond their own understanding . . . Perhaps nine-tenths of them looked upon a State Convention with indifference, while many regarded it a dangerous innovation and were more or less doubtful even about Associations. Yet Associations had sprung up in every State and by the end of the second decade of the nineteenth century the day of the State Convention and General Association was come to its dawning.¹⁶

Led of the Holy Spirit.—Study the development of the denominational life of Southern Baptists. Note how every unit from the local church to the Southern Baptist Convention is an autonomous organization, independent in its operations, having no authority over any other Baptist organization, and functioning voluntarily in the all-over kingdom work. Such a study should convince one that the Holy Spirit has led Southern Baptists in the development of their denominational life.

Southern Baptists are committed to the fundamental position that the integrity and autonomy of the local church must be preserved as the palladium of Baptist freedom from

ecclesiasticism and that all denominational organizations must be adjusted to this essential. One reason for this feeling is that the convention's spiritual fathers were led by the Holy Spirit to vigilantly watch every association and every state convention to see that it did not encroach upon the autonomy of the local church.¹⁷

Co-operation an essential.—Baptist denominational life is founded on the principle of co-operation. Only two principles have been developed in the promotion of the kingdom of God among men. One is the program of domination; the other is the program of permeation.

"One is exterior control; the other interior development. One is institutional; the other, personal. One requires a visible head; the other is built around an unseen throne in the souls of men. One is political in its method of spreading; the other spiritual—one depends upon perfect organization, the other upon a holy, loving spirit."¹⁸ In other words, one stems from ecclesiastical authority, the other from voluntary co-operation.

It is the plan, program, and purpose of Southern Baptists for all of their churches, institutions, and agencies to co-operate in the preaching of the gospel to a lost world at home and abroad. The Board of Domestic Missions adhered to that policy. Under the leadership of its wise secretary, Dr. Russell Holman, it announced as one of its primary and chief tasks the securing of co-operative relations with the district associations and the state conventions.¹⁹

There were only ten state conventions when the Southern Baptist Convention was organized in 1845. These were as follows: the South Carolina convention, organized in Columbia in 1821; the Georgia convention, at Cassville in 1822; the Virginia convention, at Richmond in 1823; the Alabama convention, at Salem Church near Greensboro in 1823; the

North Carolina convention, in the home of J. C. Gorham, a leading Baptist of Greenville, in 1830; the Kentucky convention, at Mill Creek in 1832; the Tennessee convention in 1833; the Missouri General Association, at Providence Church in Calloway County in 1836; the Maryland Union Association, in 1836; and the Mississippi convention, at Clear Creek Baptist Church at Washington in 1836. Texas, Arkansas, and Louisiana were organized in 1848, Florida in 1854, and Oklahoma, Illinois, and New Mexico at later dates.²⁰

The Baptist leaders in these states felt that their first task was to build up the waste places within their own borders. Their mission spirit, however, inspired them with an interest in foreign lands. It was to this spirit that Holman looked for success in his effort to secure the co-operation of the states in home mission work.

The problem of financial support.—Perhaps the biggest problem and the most difficult task the Board of Domestic Missions had in its beginning was that of raising money for its work. The churches had not been taught to give. The members had unhappy memories of those days when Baptists were taxed to support the Established Church.

With that experience in the background it is no wonder they very generally discredited any effort to raise money for religious work. For a long time not even the pastors of churches received a stated salary. They depended on voluntary gifts which were very often slipped into their pockets surreptitiously so that the right hand of the giver might not know what the left hand was doing.

Because of this general attitude of the churches toward giving for religious work and the difficulty in getting information to the churches, the only method the Board had for securing funds for its work was to put agents in the field to

go from church to church and from house to house soliciting money for missions.²¹

It was difficult to secure men who were qualified for this particular task. It was, therefore, the first of January, 1846, before the Board could find available men. Five agents were employed: Rev. Samuel Henderson for Alabama; Rev. John C. Keeney for Mississippi, Rev. James Davis for Georgia; William P. Hill for South Carolina; and A. B. Smith for Virginia.²²

These men labored for about six months and collected \$1,824.31 in cash and \$5,669.50 in subscriptions. James H. DeVotie, of Marion, Alabama, worked for two weeks before the Convention met and collected over \$900.²³

The Committee on Agencies.—A Committee on Agencies was appointed by the Convention with W. C. Buck as chairman. This committee concurred in the sentiment that the churches are the proper, primary missionary bodies recognized in the New Testament; that the pastors and ministers are the proper agents; and that all the churches should be brought as soon as possible up to the standard of New Testament churches in sentiment and action. They also agreed that until this was accomplished it was necessary to employ agents for the prosecution of benevolent enterprises. The committee regarded the present system of agencies as the chief instrumentality for the propagation of the interests of the Board and the collection of money. The committee therefore recommended the employment of suitable agents by the Board who should be charged not only with the duty of collecting funds but also with the promotion of religious zeal among the ministry and churches.

The first missionaries.—With cash on hand and the promise of more, the Board of Domestic Missions began its task of evangelizing the homeland. It did not put mission-

aries in the field until it had the money to support them. The Board deemed it prudent to avoid debt, believing it easier to maintain the confidence of the denomination by being cautious than to restore that confidence if it should be lost by hasty action. Therefore, only when the money was received were missionaries employed.

The Board, in its first report to the Convention, gave the names of the six missionaries at work: I. T. Hinton in New Orleans; John Tucker, general missionary in Florida; A. B. Smith in Richmond, Virginia; A. Van Hoose in Alabama; and James Huckins and William M. Tryon in Texas.²⁴

Taking its task seriously.—The Board of Domestic Missions had come from its study of the field and task of home missions to understand the importance of the work which had been assigned to it. This is voiced in its first report:

. . . The command is, "begin at Jerusalem." What wisdom shines forth in this direction! Is this the land from whence are to flow streams for the healing and gladdening the nations of the earth? Their purifying efficacy will depend upon the purity of the fountain from which they flow. Is our country to send forth light to those sitting in darkness? We should make manifest the glory and blessing of that light. Are wealth and talent needful in this work? It is by domestic missionary labor, attended by the divine blessing, wealth and talent are to be sanctified and fitted for the Lord's work. Hence, it is easy to see, that the ultimate prosperity of the foreign mission enterprise depends much upon the successful operation of the domestic department.²⁵

NOTES

1. *Proceedings of the Southern Baptist Convention*, 1845, p. 3.
2. *Ibid.*, p. 14.
3. *Proceedings*, 1849, p. 66.

4. *Proceedings of the First Triennial Meeting of the Southern Baptist Convention*, 1846, p. 34. See also *Southern Baptist Missionary Journal*, II (June, 1847), 28-32.
5. *Ibid.*, pp. 34-35.
6. *Ibid.*, p. 29.
7. *Ibid.*, pp. 29-30.
8. *Ibid.*
9. *Ibid.*, pp. 34-35.
10. V. I. Masters, *The Home Mission Task* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1912), p. 15.
11. *Missionary Journal*, I (February, 1847), p. 212.
12. Barnes, *op. cit.*, p. 6.
13. Leonard, *op. cit.*, pp. 122-23.
14. V. I. Masters, *Baptist Missions in the South* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1915), p. 118.
15. *Ibid.*, pp. 118-19.
16. *Ibid.*, p. 131.
17. *Proceedings*, 1846, p. 32.
18. Walter Johnson, *Which—Dominate or Permeate?* (Kansas City, Mo.: Western Baptist Publishing Co., 1929), p. 21.
19. *Proceedings*, 1846, p. 34.
20. Masters, *Baptist Missions in the South*, pp. 115-21.
21. *Proceedings*, 1846, pp. 30-33.
22. *Ibid.*, pp. 30-31.
23. *Ibid.*, p. 36.
24. *Ibid.*, p. 33.
25. *Ibid.*, p. 35.

Gathering Momentum

ON MONDAY MORNING, May 12, 1845, the newly organized Southern Baptist Convention met in its closing session. Many of the brethren had already left the city of Augusta. While only about a hundred of the 327 messengers were present, several resolutions were proposed and adopted. Their passage was accompanied by free discussion and harmonious interchange of views and feelings in regard to the important objects of the Convention.

Of those resolutions presented, the following related to the Board of Domestic Missions:

Resolved, That the several State Conventions and other bodies who may be in possession of funds for Foreign or Domestic Missions, be requested to forward such funds to the Treasurers of the respective Boards, as promptly as convenient . . .

Resolved, That the Board of Domestic Missions be instructed to take all prudent measures, for the religious instruction of our colored population . . .

Resolved, That this Convention recommend to the Board of Domestic Missions, to direct its effective attention to aid the present effort, to establish the Baptist cause in the city of New Orleans . . .¹

The Board of Domestic Missions, by order of the Convention, was located at Marion, Alabama, where the largest church west of Georgia and east of the Mississippi River was

situated. The Board had as its territory the fourteen slave-holding states, which embraced all the sugar, cotton, rice and nearly all of the tobacco-growing country in the United States.

An enlarging territory.—The field of domestic missions did not remain static. The period from 1836 to 1860 was one of great national expansion. At first the settlements in the new world were made along the Atlantic seaboard. The colonies were dependent upon the waterways for transportation; consequently, they were governed in their settlement of the country by the rivers and the ocean.

But after the acquisition of the immense territory secured from France by the Louisiana Purchase in 1803, there began a widespread movement of population to the West. The development of the United States became continental instead of maritime. The merchant marine began to decline and the cultivation of the soil to increase. The wide expanse of the western territory, with its thrilling and enchanting mystery, challenged the pioneer spirit of the early Americans and drew them to the widespread reaches of the setting sun.

Providence beckoned and with its prescience of future events pointed its finger of progress toward the West. Events moved in that direction. Texas won her independence in 1836 and in 1845 was annexed to the United States. In 1848 Mexico ceded to the United States a vast western territory, including California, Nevada, Utah, and parts of Colorado, Arizona, and New Mexico.

Ten days before the signing of the treaty with Mexico an event momentous to the whole country occurred. Some fifty miles above Sutter's Fort, on January 24, 1848, James W. Marshall made his world-famous discovery of gold. The gold rush followed, almost depleting some sections of the Eastern states. The Gadsden Purchase from Mexico in 1853

extended the southern boundary of the United States from the Gila River to the watershed, giving a passage to the Pacific along a southern route which was rarely ever blocked by snow. And in May, 1869, fifty miles west of Ogden, Utah, the golden spike was driven which united the Central Pacific and the Union Pacific railways, giving train transportation to the Pacific.

A rich mission field.—These events called to the attention of Baptists a rich but needy mission field of vast extent. And at the same time, the Board of Domestic Missions was beginning in its work.

This territory embraced much of the most fertile soil on the globe. It abounded in mineral resources and afforded every encouragement of industry, every facility to enterprise, and every inducement to occupants from all of the world. This fact was of tremendous importance to the future welfare of civil and religious institutions. And, as the Board said in its report:

. . . Those forests *will be* felled; those prairies *will be* cultivated; villages, and towns and cities will rise; commerce, agriculture and the mechanic arts will progress. As these advance and multiply, outstripping the efforts of moral and religious improvement, in just so far is the country exposed to peril by its own prosperity . . .²

The religious life of the people.—The religious life of the people had a great deal to do with the work of the Board of Domestic Missions. In the ultimate analysis, all general denominational movements reach back to the churches for support, and the churches in turn look to their members.

The kingdom of God among men roots in, and stems from, the individual believer. The individual member of a church is the unit in kingdom support. The attitude, education,

training, faith, and leadership of the members of the churches determine the support the churches give to denominational causes.

The early Baptists were Bible Baptists. Their religious life was simple, sincere, and doctrinally sound on all the articles of faith. Their preachers were sincere, fervent, and biblical. The strong meat of the Word of God was the content of their sermons.

Most of them had no formal education but they knew the Bible and did not hesitate to call sinners to repentance by picturing to them the burning fires of an eternal hell of doom. The end sought was that sinners would accept Christ as their Saviour. The members of the churches were not ashamed to shed tears when they prayed for lost souls when the protracted meeting was on. They were deeply religious and did not hesitate to shout when lost men surrendered to Christ.³

But the requirements of the Christian life did not seem to reach beyond their personal acceptance of Christ and seeking the lost around them. The mission spirit found its fulfilment for them in an effort to win the lost in the community to Christ. The revival meeting was the end of church activity. But it was this spirit—the spirit of evangelism—in which early Southern Baptists have probably never been surpassed, that laid the foundation a hundred years ago for Baptists to become the largest body of Christians in the South.⁴

The problem of support.—The Board of Domestic Missions needed money. Through the years, the financial support which it had received from the churches for mission work had been inadequate. How to get money for the evangelization of the homeland was the big problem. From 1845 through 1859 the total receipts were \$266,356.13, an average

of about \$19,025.44 per year. During that period the field of labor was greatly increased by the addition of the vast western territory reaching to the Pacific Ocean. These new lands, with the drift of the people to the West, created a new empire.⁵

In view of the needs of the fields east and west of the Mississippi River, all of which was virgin home mission territory, the Board asked Southern Baptists to raise \$20,000 in 1849. This amount would make it possible to put a number of new missionaries in the field. The pastors and churches were earnestly urged to co-operate in meeting this goal.⁶

But only \$12,176.16 was received. This was far short of the \$20,000 total. It was difficult to enlist the interest of the churches in missions in the far-off West when there was so much need at their doors.⁷

Reports to the Convention had repeatedly emphasized the importance of domestic missions and had reminded the churches that the task committed to the Board of directing in the winning of the homeland to Christ was the churches' responsibility as well; that the Board looked to the churches for support and could go only as far in its work as they enabled it to go by their contributions.

It was suggested, again and again, that the churches should have a systematic method for raising money for missions. The contributions should be weekly, monthly, or at least annually, and each member of the church should be enlisted in the support of the missionary enterprises of the denomination. It was, however, many years before Southern Baptists had a systematic method of financing their mission work.⁸

Growing a denomination.—One reason for the difficulty in raising money for missions was that the Southern Baptist Convention was in the process of growing a permanent type

of denominational life. It had to grow its general organization and institutions. The progress was normal and natural—but slow. As the churches increased in number and grew in strength, they became conscious of the need of a closer relation with each other. This led to the formation of district associations and later to the organization of state conventions.

In the district associations the churches were closely related and chiefly concerned with local interests. The associations were autonomous denominational bodies and because of their limited environment did not have, at first, the vision and spirit of co-operation for kingdom ends. They were self-centered and somewhat distrustful of state conventions; hence they were slow to co-operate with the state mission boards in mission work. The district associations and state conventions worked separately at first. Each organization went directly to the churches for money to support its mission work, which was limited to its own territory.

Beyond the limits of these organizations, however, stretching in the far West to the Pacific Ocean, was the vast pioneer mission field. Rich in undeveloped possibilities, this area was not reached by the state conventions in their mission work. This unchurched domain called to the Board of Domestic Missions for the gospel. The churches had neither heard nor felt the call to this wider homeland field. The time would come, however, when their scope of missions would grow until, like the Great Commission in Matthew and Acts, it would embrace the whole world.

The city of New Orleans.—The first instruction the Board received from the Southern Baptist Convention was “to direct its effective attention to aid the present effort, to establish the Baptist cause in the city of New Orleans.”⁹

In the group of the first six lone missionaries sent out to

all areas in 1846, I. T. Hinton was appointed missionary pastor of the First Baptist Church of New Orleans.¹⁰ He needed help. The next year Southern Baptists heard the home mission plea that in New Orleans, the great metropolis of the South, where they had one missionary, they needed four, one for each municipality.¹¹

New Orleans was the largest city in the South, the key to the great valley of the Mississippi River and the outlet to thirty thousand miles of inland navigation. It was destined by reason of its natural advantages to have a tremendous influence on the social, political, economic, and religious life of a large territory. The Convention realized the importance of this city's strategic location.

New Orleans was a difficult mission field. The city was founded in 1718 by Bienville, a Frenchman. In 1762 France ceded Louisiana to Spain, and in 1800 Spain ceded the Louisiana Territory to Napoleon, who sold it to the United States in 1803. Through all the years of French and Spanish rule, New Orleans had only one religion—that of Roman Catholicism.

No other religious group was allowed in the city. The whole social, economic, political, and religious life of the city was keyed to the Roman Catholic pattern. It was no easy task to plant the Baptist faith in this strong Catholic center.¹²

After three unsuccessful attempts to organize a Baptist church in New Orleans, Russell Holman, a missionary of the Home Mission Society, organized the First Baptist Church in New Orleans on December 28, 1843, with ten members. Two years later, in 1845, when the Southern Baptist Convention was organized, Holman was elected secretary of its Board of Domestic Missions. It was then that I. T. Hinton was employed by the Board as missionary pastor of the

First Baptist Church. This was the beginning of the directed home mission work in this Catholic city.¹³

On July 8, 1854, the Coliseum Place Baptist Church was organized in New Orleans with nine members. The occasion for the organization of this church was a bequest by Cornelius Paulding, a Baptist layman, who stipulated in his will that this bequest could be used only in building a church house for a newly organized Baptist church. The church house, a large and commodious building located in the center of the American section of the city, was completed in 1857. The first pastor was W. C. Duncan. Three years after the church was organized the membership had increased to 130.¹⁴

At the meeting of the Convention in Savannah, Georgia, in 1861, the Board reported that the full amount of the debt on the Coliseum Place Baptist Church had been paid, concluding its report with the following statement that expressed their gratitude:

There now stands, in the great city of the South-West, a monument to Southern Baptist liberality, and an offering of humble hearts to the God of all grace, whom we invoke to bless the labors of those who may, in after time, meet within its massive walls to celebrate the praises of our Immanuel.¹⁵

Missions in Texas.—The state of Texas was a large part of the vast western territory which called upon the Board of Domestic Missions for the gospel. The response to the call was quick, and with Houston as the center the foundation of Baptist work was laid in the West.

In that first group of six missionaries sent out in 1845, two went to Texas—James Huckins and William M. Tryon. These two missionaries must not be overlooked in any true chronicle of Baptist development in the homeland. Not only

were they pioneers in spiritual conquest but they became leaders also in a rapidly growing denominational life.

After their appointment in 1845 they proceeded slowly to Texas, traveling through the Southern states, soliciting funds for the houses of worship in Galveston and Houston, their destined fields of labor. Their pleas for help were answered, for the records show that in both of these places houses of worship were built under the leadership of these missionaries.¹⁶

A year later the Board reported that Texas needed a hundred devoted, energetic ministers. The state at that time contained a population of 300,000, but there was a constant influx of immigrants. The Trinity Land Company was making arrangements to introduce three thousand families into that portion of the state called the "Forks of the Trinity River" by January 1, 1848. In addition, hosts of people were migrating from the Atlantic states in a constant stream of covered wagons.¹⁷

To meet the great need in this state, the Board sent other missionaries, among them J. W. D. Creath, Z. N. Morrell, and R. C. Burleson.¹⁸ It is impossible to record the names of all the missionaries sent to Texas, for that would be to call the roll of the immortals whose labors wrought out of the wilderness a mighty Baptist empire.

In a letter dated April 17, 1855, from Rufus C. Burleson, president of Baylor University, the following acknowledgment is made:

Nothing on earth can display the excellency of your Missionary Board's operations better than their success in Texas. By sending such men as Huckins, Tryon, Creath, and Witt here, at an early day, our cause has been firmly established, and is destined to become the leading and controlling denomination in this great and growing commonwealth.¹⁹

Lengthening the cords.—The slogan of the Board of Domestic Missions was: "Never live in hope or expectation, while your arms are folded in idleness." Missionaries put their shoulders to the wheel, knowing that God helps those who help themselves and that Providence smiles on those who "burn the midnight oil."

Their energy brought forth results. In 1856 there were one hundred home missionaries working in Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana, Texas, Arkansas, Missouri, and California.

It is an interesting fact that in every capital city of the South, with the exception of Frankfort, Kentucky, the Home Mission Board has at some time carried on work either by establishing missions or aiding struggling churches. The city of Washington, D. C., was early recognized as a center of national influence, and a helping hand was given to aid the First Baptist Church there, which by 1853 became self-sustaining.

The rapidly growing city of Atlanta, Georgia, the great railroad center for the Southeast, naturally claimed attention as a mission area. In cities in Florida, also, efforts were made to establish work, especially in Key West, Tampa, and Tallahassee.²⁰

In 1859 there were missionaries in every Southern and Southwestern state, and in the Indian Territory and California. These missionaries during the year supplied 533 churches and stations; baptized 1,677; received 718 by letter; received 766 by profession of faith; organized 26 churches; ordained 24 ministers; finished 15 church houses; and began the building of 28 churches.²¹

Work among the Indians.—The work of Baptists among the Indians dates back to the early years of the eighteenth

century. Baptist missionaries from Georgia and other states worked among the Creeks, Cherokees, and Seminoles prior to their removal to the West. In this early mission work the foundation was laid for the results which followed the settlement of these tribes in the Indian Territory.²²

In 1840 the Indian Mission Association was organized with headquarters at Louisville, Kentucky. It embraced a large number of associations and churches in the South and the North. Year by year this association collected money which it expended in the support of schools and missionaries, chiefly among the tribes located in the Indian Territory.

In 1855 the Indian Mission Association turned over its mission work, with its assets and liabilities, to the Board of Domestic Missions. At the time of the transfer there were, in addition to missionaries, three schools for the education of the Indians which were owned and operated by the Association.²³

The Board of Domestic Missions entered at once upon the vigorous cultivation of this new field and in a short time paid off the debt of the Indian Mission Association and greatly enlarged the work. The men who in the early years gave their lives to this task were H. F. Buckner, D. M. McIntosh, Joseph Smedly, Willis Burns, R. J. Hogue, and J. A. Silver. Chief among these sacrificing souls was H. F. Buckner. It is said that when he went as missionary to the Creek Indians he found no Christians; when he died he left no heathens.²⁴

Missions to the slaves.—The Board of Domestic Missions, while it was girding itself for work in the vast mission fields of the homeland, did not overlook the instructions of the Convention “to take all prudent measures for the religious instruction of our colored population.”

Its first report on Negro work made to the Convention

in Richmond, Virginia, in 1846, pointed out that although vast numbers of Negroes enjoyed religious advantages far superior to multitudes of the poorer white citizens, yet great numbers of them still required especial attention. Gratification was expressed for the increasing interest in mission work among the Negroes by the churches.²⁵

The special committee of the Convention to which the Board's report was referred said:

The committee on the subject of instruction of colored persons, are happy to learn, from their own observation and other sources of information, that this department of christian [*sic*] labor has been growing in interest and in efficiency for several years past. They learn, that in very many churches, the pastors devote one sermon on the Sabbath, for the particular benefit of this class. In many churches, pains is [*sic*] taken to instruct them in the principles of christian [*sic*] discipline, and colored deacons appointed to exercise an oversight over the moral character of the colored members . . . Prayer meetings and Sabbath Schools of *oral* instruction, in many places have been organized for them, with happy results.²⁶

While all the home missionaries were instructed to devote a portion of their time and services to the spiritual welfare of the Negro people within their fields of labor, two were appointed to give their full time to this work. Efforts were made to get the churches to make provision in their houses of worship to seat the slaves so that they could hear the sermons. This was done in many churches, with the result that the slaves had the advantage of the ministry of the churches as they attended services with their masters. Reports to the Convention in 1850 and 1851 indicate the success of the work.²⁷

Many pastors were accustomed to preaching special sermons to the Negroes regularly and to providing for their

spiritual needs. These efforts were crowned with such rich blessings that when the slaves were set free, not less than 150,000 belonged to the Baptist churches of the South.²⁸

The estrangement of reconstruction days hindered for a while the flow of sympathies between the two races and retarded somewhat the organized mission work for Negroes. But Southern Baptists have never ceased to have a profound interest in the spiritual welfare of the Negroes.

Changes, fields, and progress.—When the president of the Board, J. N. DeVotie, moved from Alabama and tendered his resignation on January 1, 1857, William H. McIntosh was appointed to succeed him.²⁹

The Board had five corresponding secretaries prior to 1857. Professor Reynolds, of South Carolina, was elected by the Convention in Augusta in 1845 but sent his resignation to the Board immediately after the organization of the Convention. D. P. Nestor, of Alabama, who was then elected, served for three months and resigned. Russell Holman succeeded Nestor and served from 1845 to 1851. He was followed by T. F. Curtis, who served from 1851 to 1853. Joseph Walker was elected then and was succeeded in 1857 by Holman in his second term, who served to 1862. Holman was one of the great secretaries of the Board.³⁰

The field of home missions was being constantly enlarged. The Southern Baptist Convention at its meeting in Montgomery, Alabama, in 1855 instructed the Board of Domestic Missions to occupy Kansas as a field of missions as soon as possible.³¹

Civil and political conditions of that territory rendered it entirely impractical for the Board to obey the Convention's resolution during 1855. But in December, 1856, Rev. J. H. Luther, of South Carolina, was appointed to that field.

The Board regarded this effort in the light of an experi-

ment to carry out the instructions of the Convention. The policy of the territory was not then settled, and the trials had not ended. The Board recognized that human foresight was not sufficient to disclose the final results of this new effort, but it was confident that the missionary sent out had all the requisites of success so far as human instrumentalities were concerned.³²

The receipts from all sources during 1858 were \$21,610.73 for the Domestic Department and \$17,223.64 in the Indian Department, a total of \$47,698.27.³³

In concluding its 1857 report the Board said that it was with humiliation that it recorded the comparatively small amount contributed for such important work by churches composed of a membership so numerous and wealthy. Nevertheless, it was with humble gratitude that some progress could be reported, for Southern Baptist churches had done better in the Southern Baptist Convention than they had while they were members of the American Baptist Home Mission Society.

In 1832 the American Baptist Home Mission Society was organized. The states composing the Southern Baptist Convention had contributed \$38,656.40 to that organization from 1832 until May, 1845, a period of thirteen years. Fourteen years had elapsed since the organization of the Southern Baptist Convention, and during that time the same states had contributed \$204,715.39 for Domestic Missions and \$61,641.74 for Indian Missions, a total of \$266,356.13. This statement showed that while Southern Baptists were not doing as much as they could, they were nevertheless doing vastly more than they had while working with Northern Baptists.³⁴

During the period from 1845 to 1860, nine hundred missionaries were employed. These missionaries preached 77,-

514 sermons; held 15,399 prayer meetings; attended 1,175 other religious meetings; made 76,980 pastoral visits; baptized 13,312 converts in connection with their missionary labors; led 5,100 to Christ; received 5,074 additions to the churches by letter; organized 803 Sunday schools with 2,720 teachers and 29,464 pupils; constituted 179 churches; ordained 172 ministers and 240 deacons; built 116 church houses; led 58 young men to surrender for the ministry; and traveled 903,567 miles in connection with the mission work.³⁵

Missions in California.—The Southern Baptist Convention at nearly every meeting after the gold rush in 1848 called attention to California as a rich mission field into which thousands of Baptists from churches in the Southern Baptist Convention territory were immigrating.³⁶

A committee on new fields of Domestic Missions urged the Convention to begin mission work in California:

Establish the truth in California—kindle a pure gospel light on the western shore of the American continent, and it will grow brighter and brighter until it will have eradicated the spiritual darkness from the isles of the ocean, the empires of the East, and the benighted portions of our own generally favored country. Occupy that field effectually, and its happy results upon our China and other distant missions, must soon be seen and felt, whilst its influences, if properly directed, cannot fail to hasten the long prayed for time “when the knowledge of the Lord shall fill and cover the whole earth.”³⁷

It was not until 1855 that this important field was entered. Two things had prevented: one was the lack of funds and the other was the difficulty of securing competent men to go to this distant state. But in 1855 the Board of Domestic Missions reported that in obedience to the instruction of the Southern Baptist Convention at its session

in Nashville in 1851, which had been reiterated at Baltimore in 1853, it had established missions in California both among the Americans and the Chinese.³⁸

J. Lewis Shuck was the missionary to the Chinese and also pastor of the Baptist church at Sacramento. Edward J. Willis was the missionary at Oakland City.³⁹ In 1856, C. N. West and Harry Gilbert were added to the missionary force.⁴⁰ In 1859 two more recruits, G. E. Davis and J. B. Hopps, were added to the list of missionaries. There were then five missionaries to the Americans and two to the Chinese, a total missionary force in California of seven.⁴¹

The crisis came in 1861 when, because of the war and the uncertainty of receipts, the Board was forced to adopt a system of retrenchment which made it necessary to drop the work in California.

The Convention met in Savannah, Georgia, that year. The report on California stated that J. L. Shuck, employed as general missionary in California, had resigned on January 1, 1861, and had returned to South Carolina. His labors as general missionary were highly prized by the Baptists of California. A large number of churches had been organized, and many scattered Baptists gathered together and organized into churches.⁴²

NOTES

1. *Proceedings of the Southern Baptist Convention*, 1845, p. 15.
2. *Missionary Journal*, II (June, 1847), 31.
3. Masters, *Baptist Missions in the South*, pp. 31-32.
4. *Ibid.*, p. 24.
5. *Proceedings of the Seventh Biennial Session of the Southern Baptist Convention*, 1859, p. 66.
6. *Southern Baptist Missionary Journal*, July, 1849, p. 65.

7. *Proceedings of the Southern Baptist Convention*, 1851, p. 33.
8. *Ibid.*, pp. 45-46.
9. *Proceedings of the Southern Baptist Convention*, 1845, p. 15.
10. *Proceedings of the First Triennial Meeting of the Southern Baptist Convention*, 1846, p. 33.
11. *Missionary Journal*, I (February, 1847), 210.
12. Loyd Corder, *The New Orleans Story* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1954), p. 25.
13. *Proceedings*, 1846, p. 33.
14. *Proceedings of the Sixth Biennial Session of the Southern Baptist Convention*, 1857, Appendix K, pp. 61-62.
15. *Proceedings of the Southern Baptist Convention at its Eighth Biennial Session*, 1861, p. 37.
16. *Proceedings*, 1846, p. 33.
17. *Missionary Journal*, II (June, 1847), 30.
18. *Missionary Journal*, III (July, 1848), 44.
19. *Proceedings of the Fifth Biennial Meeting of the Southern Baptist Convention*, 1855, p. 29.
20. Wright, *op. cit.*, p. 286.
21. *Proceedings*, 1859, pp. 59-60.
22. *Our Home Field*, September, 1890, p. 5.
23. *Ibid.*
24. *Ibid.*, p. 6.
25. *Proceedings*, 1846, p. 35.
26. *Ibid.*, p. 16.
27. *Proceedings of the Southern Baptist Convention*, 1851, p. 35.
28. *Proceedings of the Seventh Biennial Session of the Southern Baptist Convention*, 1859, p. 60.
29. *Proceedings*, 1857, p. 23.
30. Masters, *The Home Mission Task*, p. 13.
31. *Proceedings*, 1855, pp. 13-14.
32. *Proceedings*, 1857, p. 26.
33. *Proceedings*, 1859, pp. 57-58.
34. *Ibid.*, p. 66.
35. *Ibid.*, p. 67.
36. *Proceedings*, 1851, p. 12.
37. *Proceedings*, 1849, p. 42.
38. *Proceedings*, 1855, p. 32.
39. *Ibid.*, pp. 32-34.
40. *Proceedings*, 1857, p. 28.
41. *Proceedings*, 1859, p. 61.
42. *Proceedings*, 1861, pp. 35-36.

War and Reconstruction

THE WAR BETWEEN THE STATES, which burst upon the nation in 1861, marks the end of the first period in the history of the work of the Board of Domestic Missions. It also marks the end of the early advance of the work which had been steadily increasing in breadth, intensity, and in effectiveness since 1845. But while the regular mission work was stopped, the war could not and did not stop the underlying program of all the work—that of making and baptizing disciples. From closed mission fields the new task of winning the men in the army to Christ was begun.

The work disrupted.—The War Between the States proved to be a curse to the home mission work of the Southern Baptist Convention; thus the work of the Board of Domestic Missions was all but destroyed.

In 1860 in both the Domestic and Indian fields there were 116 missionaries. These missionaries gave 3,458 weeks of labor; supplied 372 churches and mission stations; delivered 11,721 sermons and addresses; held 3,817 meetings; baptized 1,216 converts; commenced the construction of eighteen church houses and finished seven others; organized thirty churches; and ordained twenty-six preachers.¹

It was a glorious report, but soon war brought its devastating results. The year after the war began the mission force dwindled to six. Soon fields in every section of the territory

of the Convention had to be abandoned. The Board recognized the impossibility of carrying on much of its organized mission work during the war. In 1861 it began to retrench, acting promptly to guard against the possibility of debt and expressing regard for the Convention's interests.²

Grim days were ahead. The preceding sixteen years of splendid Baptist growth and missionary effort were followed by four years of grim-visaged war, in which practically everything in the South was destroyed except the faith and courage of the people and their amazing resiliency and resourcefulness.

Work among the Indians, which was so promising and important before the war, had to be discontinued. The missions in California, where a vigorous and growing work had been started, had to be abandoned. The spiritual interests of the slaves could no longer be cared for. The states across the Mississippi River were cut off and because of disrupted communication could no longer be served. In fact, all the mission fields had to be left unattended, not because the Board did not have the money to maintain the work, but because of the turmoil in the country.

The blight of the war.—B. F. Riley, in his history of Alabama Baptists, reminds us how impossible it is for a younger generation of Southerners who did not live in those days to even imagine the extremities to which the people were reduced during the last of 1864. They were in absolute want. The blockade had shut out the necessities of life. Sugar and flour and coffee were at a premium. The people of wealth who were accustomed to ease and plenty had to make shoes and boots of leather from crude home vats; used dried beans, peanuts, and parched grain to make coffee; and prepared makeshift medicines from bark, shrubs, and herbs.³

But the people never faltered in their loyalty. Their one absorbing thought, the solitary topic of every circle, was the achievement of Southern independence. Men, women, and children—all discussed it. All were willing to labor for it; all were willing to sacrifice and suffer if it could be gained.⁴

Spiritual interests suffered also. Colleges were closed, and endowments which had been given by interested citizens melted away. Many churches were closed. Attendants at Baptist associations were reduced to a few gray beards.⁵ The able-bodied men, including the pastors, had enlisted in the army. Many of the denominational papers suspended publication, and those that continued lived close to the brink of financial insolvency. “. . . The organized life of Southern Baptists, built up in response to an inner necessity and at the cost of endless and laborious effort, was at a standstill, and their institutional life was rapidly disintegrating before their eyes,” says Masters.⁶

Work with the soldiers.—Without waiting for the instruction of the Convention, the Board of Domestic Missions turned its attention to winning the men in the army to Christ. During the four years of war, 137 missionaries were employed. These missionaries were ministers of the highest type. Among them were such distinguished men as I. T. Tichenor, E. W. Warren, J. William Jones, J. B. Hawthorne, Russell Holman, W. C. Buck, A. D. Sears, J. J. D. Renfroe, A. E. Dickinson, J. L. Reynolds, and John A. Broadus.⁷

They ministered to the men in the widest spiritual way. They not only preached but they also distributed Bibles, tracts, and papers and ministered in every way possible to the spiritual welfare of the soldiers.

The results were wonderful. I. T. Tichenor said about this work:

The world has rarely seen, since apostolic times, more general or powerful revivals than were witnessed in the Confederate Army, and it has rarely seen any mission field which yielded a richer harvest to the faithful laborer. The old saying that an army is a school of vice was changed into the blessed truth that the Confederate Army was a school of Christ.⁸

W. W. Bennet, in his book, *The Great Revival*, states that nearly 150,000 soldiers were converted during the progress of the war and that it was believed that fully one-third of the Confederate soldiers in the field were praying men and members of some Christian denomination.⁹

Confusion and helplessness.—According to the Convention Annual in 1866, the close of the preceding year left the home mission work in confusion and disorganization. Throughout the country there was one continuous scene of desolation and ruin with the hopes of the people blighted and their finances exhausted. The outlook was truly dark and dispiriting.¹⁰

The reconstructive measures, so called by the party in power in Congress at the time, only added to the confusion and helplessness of the South. The policies of Lincoln and Johnson, which were designed to carry out a pacific and statesmanlike program of reconstruction, were rejected and those of Sumner and Stevens were adopted. The ignorant former slaves were given the franchise, and the educated and cultured citizens of the South were disfranchised. There followed legislation by Northern "carpetbaggers" and ignorant Negroes which was ruinous and utterly demoralizing to the religious, economic, and social progress of the South.

A heavy tax was put on cotton. Vast sums were voted for railroads that were never built. Under the leadership of unprincipled whites from the North, the Negroes became impudent and disrespectful to their former masters. The Ku

Klux Klan was the only institution that really preserved public order, and though it seemed necessary, yet it was unlawful and demoralizing. It was this debauch of jungle control that the Christian white people of the South had to contend with and overthrow.

Church property confiscated.—The people of the South, during reconstruction days, were treated with unthinkable discourtesy and rash unkindness. They were thought of by the North not simply as rebels but as traitors who could not be trusted. Reports to the Convention in 1866 indicate that this feeling existed in the religious groups in the North as well as in those in authority in Washington. It found expression in the effort of religious leaders in the North to seize the church property of the denominations in the South.¹¹

Southern Baptists were directly involved. The *Western Recorder* reported that at the request of the American Baptist Home Mission Society the War Department in Washington, D. C., on January 14, 1864, issued an order which was as follows:

To the generals commanding the Military Division of the Mississippi, Virginia and North Carolina, and to all Generals and officers to place at the disposal of the American Baptist Home Mission Society, all houses of worship belonging to the Baptist churches South, in which a loyal minister of said church did not now officiate. It is a matter of great importance to the Government, in its effort to restore tranquility to the community and peace to the nation, that Christian ministers should, by example and precept, support and foster the loyal sentiment of the people. The American Baptist Home Mission Society enjoys the confidence of this Department, and no doubt is entertained that all ministers who may be appointed by it will be entirely loyal. You are expected to give it all the aid, countenance and support practicable in the execution of this important mission . . .¹²

It was announced in the *Baptist Examiner*, of New York, that the American Baptist Home Mission Society had received full and formal authority from the Federal Secretary of War to take possession of every abandoned Baptist house of worship within the limits of the insurrectionary districts and of every Baptist church then in the hands of the rebels.¹³

In the minutes of the Baptist General Association of Virginia, held in Richmond on June 1, 1865, there is a resolution which was offered protesting against any occupation of the Baptist churches of Virginia by any emissaries of the American Baptist Home Mission Society. The concluding paragraph reads as follows:

Resolved, that we firmly protest against all such pretentions and usurpation, as contrary to the established usages of the polity of the Baptist denomination and to the spirit of the Gospel of Christ, and we decline, and our churches are recommended to decline, any co-operation or fellowship with any of the missionaries, ministers or agents of the American Baptist Home Mission Society.¹⁴

J. B. Jeter presented a resolution to the Southern Baptist Convention which said: "We have reason to believe that the Society or its agents are exercising the authority invested in them for purposes utterly at variance with the principles and usages of the Baptist denomination." There follows in his resolution a list of grievances which churches in various locations, including New Orleans, had against the agents or ministers of the American Baptist Home Mission Society.¹⁵

The Home Mission Board reported to the Convention in 1866 that in the summer of 1863 the Coliseum Place Baptist Church in New Orleans was seized. J. W. Horton, a representative of the American Baptist Home Mission Society of New York, visited New Orleans, as he said, "to look

after Baptist interests." Finding the church neither desirous of his services nor willing to surrender the church to him, he obtained a military order from General Bowen, provost martial general, and forcibly took possession of the church.

The American Baptist Home Mission Society claimed that its purpose in securing the military order was to safeguard the church property until peace was declared and then turn it back to the rightful owners.

In December, 1865, by request of the Board, Russell Holman visited New Orleans to see if it were practicable to recover the church from military occupancy and, if practicable, to take the necessary steps to accomplish it. The demands by the military to furnish a legal title to the property were met and, on March 12, 1866, the keys to the church were delivered in due form. Thus Mr. Horton's occupancy ended.¹⁶

Starting again.—In this holocaust of sorrow, suffering, and defeat the Board of Domestic Missions began its work of rehabilitating missions in the homeland after the war.

Nothing was done until August 1, 1865, when the corresponding secretary, M. T. Sumner, went on a speaking tour beginning in Kentucky. His visit was made in response to the action of the General Association of Kentucky, which had invited the boards of the Southern Baptist Convention to send their representatives to that state to collect money with which to resume their respective labors.

Sumner arrived in Kentucky in time for the meeting of the Elk Horn Association and was greeted by a genuine "old Kentucky welcome." The signal note for victory was sounded in his speech at this association, and it echoed throughout the state. In the short time of six weeks he collected \$10,000, assuring the friends of home missions all through the South that the Board of Domestic Missions

would be made ready to begin the task of evangelizing the homeland.

Other states responded and added their gifts. The total amount collected from all sources was \$23,053.28. With this financial support, fifty-three missionaries were put in the field—twelve in Virginia, seven in North Carolina, three in South Carolina, six in Georgia, eleven in Alabama, one in Florida, four in Mississippi, one in Tennessee, two in Kentucky, one in Missouri, three in Arkansas, and two in Texas.¹⁷

Indian missions revived.—The mission work among the Indians was practically destroyed by the war. Their settlements were overrun and laid waste by the armies. Their churches were abandoned, and in their ranks were poverty and despair.

In 1863 the Board said in its report:

Our operations in the Territory have been greatly interfered with by the war. Indeed, not a Missionary, with one exception, remains at his post. Such has been the condition of the country, that it was not safe for the white Missionaries to continue their labors. Their property has been stolen, and their lives threatened by the enemy. Bro. Buckner, Glover, Burns and Reed, have been compelled to flee for their lives.¹⁸

The report for 1867 shows that two white missionaries and two Indians were at work in the Territory, all in the Choctaw Nation. Buckner had not yet returned from Texas.

The 1868 report tells of five missionaries, two white and three native, who had supplied ten churches and three stations and had added to the church thirty-six by baptism and thirty by restoration.¹⁹

In 1869 the report read, "The Cherokees and Creeks are again in a situation to resume their mission operations, and prayerfully implore the Board to render its aid."²⁰

In 1870 the report shows eight missionaries among the Indians, forty-six churches and stations supplied, three churches organized, thirteen ministers ordained, eight church houses finished, 118 converts baptized, and seventy-three restored members.²¹

By the next year the Indians were receiving more attention than ever before. Four native preachers to the Creeks had been put to work. H. F. Buckner, who was first commissioned by the Louisville Board in 1848, had resumed his labors.²²

The Indian work under Buckner's leadership and encouragement developed rapidly. The scattered members of the churches were gathered together, churches were reorganized, houses of worship were repaired, and new church houses were built. The general work of rehabilitation was carried steadily forward until there were, in 1880, more Baptist ministers, churches, and members among the five civilized tribes in the Indian Territory than in most of the states, in proportion to population. The statistics showed one Baptist in every ten of the population.²³

In 1877 a request was made to the Home Mission Board by the Creek Nation for the establishment of a school for the education of their boys and girls. When this proposition with all of its details was submitted to the Southern Baptist Convention, it was voted to establish the school.²⁴

A legacy of \$2,500 had been left to the Board by E. Levering, of Baltimore. Under the instruction of the Convention, and with the consent of the family of the deceased, the money was used in the establishment of the Indian school. In honor of the benefactor the school was named the Levering Manual Labor School. It was opened in September, 1882, with one hundred pupils and with J. A. Trenchard as superintendent.²⁵ After Trenchard's retirement two years later,

I. G. Vore was elected superintendent and held the position until his death. J. O. Wright succeeded him as superintendent in 1887.²⁶

There were many faithful and efficient men eager to work among the Indians, but they could be employed only as the churches furnished money for their support. Several associations sent money to support some of the missionaries in the field. R. H. Buckner was supported by the Friendship Association of Georgia, J. S. Murrow by the Rehoboth Association of Georgia, R. J. Hogue by the Bethel Association of Georgia, and J. A. Preston by the Georgia Association.²⁷

The Indian Territory lost one of its ablest helpers when E. L. Compere died in November, 1895. He was a man of vigorous intellect, strong convictions, and steadfast courage. The influence of his life endured for many years.²⁸

The policy of the Board in the Indian work was to develop among the Indians a spirit of self-support, teaching them that with their numbers, lands, and other possessions they could sustain their native preachers, many of whom were consecrated and efficient men. It required time, intelligent instruction, and patience to develop this idea among the Indians. By their relations to the United States government and their custom of drawing annuities from it, they had developed a spirit of dependence and had fallen into the habit of receiving from others rather than that of helping themselves.²⁹

Twenty-five years of service.—At the Convention in 1870 the Board of Domestic Missions gave a review of its mission work for the past twenty-five years. Its object through the years had been to preach the gospel of redeeming grace to the lost, to organize those who accepted Christ into churches, to aid weak and struggling churches, and to instruct the members of the churches more thoroughly in the

principles and practice of New Testament teaching. How far this purpose had been attained could be determined only by the work performed.

Could it ever be known in time what number of souls had been led to accept Christ as Saviour through the influence of the pious and devoted men of God who had gone forth with their commissions from the Home Mission Board? "Could the mere quarterly reports of such men as Hinton, Tryon, Finch, Huckins, Witt, Ford, Hill, Steitler, Reynoldson, Scriven, Johnson, Broaddus, Ball, Dawson, Duncan, Shuck, Kingsford, and Williams . . . who have gone to their rewards, give us any adequate idea of the amount of their labors, or extent of moral power exerted by them upon the minds and hearts of the millions upon whom they operated? No, that can be known only to the Infinite . . ." ³⁰

While a retrospective look at the work of the Board for those twenty-five years showed that much more might have been done if the Board had received the support its efforts and task merited, yet its accomplishments stand high in the scale of missionary achievements.

From 1845 to 1870 the Board of Domestic Missions commissioned 1,189 missionaries. These missionaries were distributed as follows: Maryland, 23; Virginia, 100; North Carolina, 64; South Carolina, 74; Florida, 48; Georgia, 169; Alabama, 201; Mississippi, 99; Tennessee, 95; Kentucky, 24; Missouri, 75; Arkansas, 77; Louisiana, 34; Texas, 78; California, 15; West Virginia, 2; Kansas Territory, 1; District of Columbia, 10.

In their labors these missionaries supplied 3,917 churches and stations, preached 123,433 sermons, attended 27,893 prayer meetings, baptized 18,598 persons, traveled 980,954 miles in the performance of their labor, made 146,577 religious visits to families, built 140 meeting houses, consti-

tuted 268 churches, and organized and sustained 1,344 Sunday schools.

In addition to this, 74 commissions were issued to missionaries working among the Indians. These missionaries supplied 321 churches, baptized 1,272 persons, preached 6,526 sermons, attended 1,758 prayer meetings, constituted 20 churches, built 14 meeting houses, made 2,105 religious visits to families, and traveled 112,275 miles in the performance of their labor.

The amount of money received during this period for both departments of work was \$782,926.19; of this amount \$319,498.52 was in Confederate issue and \$463,427.67 in United States currency.³¹

Time of trial.—After the war, for more than a decade the whole country was faced with the devastation of reconstruction, and the Home Mission Board went down into the valley of trial and suffered from poverty as the people it sought to serve suffered.

Before the people of the South could wrest the government of the Southern states from the "carpetbaggers," who were using the Negroes to rob the South, there came the calamitous depression of 1873. It was indeed a trying time. Dr. Sumner, the heroic and efficient secretary who was guiding the Board through these dark days of struggle, took the field to raise money to keep the mission work from collapse.³²

The Board of Domestic Missions had not been a stranger to financial want. From its beginning in 1845 it suffered from lack of financial support. The churches had not been taught and trained in stewardship. They had no systematic method for raising money for missions. These facts made it necessary to employ agents to collect money for the mission work. There were constant protests against these agents, and

the Convention, evidently influenced by the protests, instructed the Board to take the agents out of the field and make the appeal for support directly to the churches through the pastors. This action was taken, and the receipts dropped in two years from \$20,000 to \$11,949.26 a year.³³

An additional responsibility.—In 1873, when the Board of Domestic Missions was struggling for existence, the Southern Baptist Convention voted that the Sunday School Board be combined with the Domestic and Indian Mission Board.

The Sunday School Board was established in 1863, with Basil Manly, Jr., as secretary. It had a checkered existence for ten years. In 1873 a committee was appointed by the Convention to report on the future plans and prospects of the Sunday School Board. This committee recommended:

Resolved, That the Sunday School Board of this Convention be consolidated with the Domestic and Indian Mission Board, with the understanding that the latter Board, if it deems best, employ an Assistant Secretary and make arrangements to secure the continued publication of the "Kind Words," and the stereotyped books of the Sunday School Board, in the interest of the denomination, but without pecuniary liability on the part of this Convention or its Boards for said publication.³⁴

The Sunday School Board had a debt of \$6,565.48, which had accrued from the publication of *Kind Words*. The Board of Domestic Missions was instructed to continue the publication of *Kind Words* and pay the debt of the Sunday School Board without involving the Convention or its boards.

The Board published *Kind Words* for two years without reducing the debt. It then, by a very favorable business transaction, contracted with a printer to publish the paper and pay the Board a bonus of \$800 a year for five years and thereafter a bonus of \$1,000 a year. Under this arrange-

ment the debt was paid in 1883, and *Kind Words* became a source of revenue for the work of home missions.³⁵

A move to consolidate the boards.—There had been through the years some who did not find a place for the Board of Domestic Missions in their thinking. Committee after committee had tried to show, in reports made to the Convention, the importance of the work of the Board and how necessary it was to the mission work of the denomination. But the idea of stopping the work of the Board of Domestic Missions was still in the minds of some Baptists. This idea, which had been brewing through the years, came to focus in 1880.³⁶ George E. Brewer, of Alabama, offered the following resolution which the Convention adopted:

Whereas, In most of the States embraced in the bounds of this Convention, local Boards are engaged in supplying the destitution at home; and,

Whereas, The work among the Indians in the Territory, and the Chinese of California bears as much resemblance to the work of the Foreign as the Home Board, and in view of lessening the expense of prosecuting the work, without impairing its efficiency, and to obliterate the thought of bounds in our obligations as Missionaries; therefore, be it

Resolved, That a committee of nine be appointed, whose duty it shall be to inquire into, and report upon, the expediency of consolidating the work of the Home and Foreign Boards, and of appointing but one Board upon Missionary work, which shall be known as the "Missionary Board of the Southern Baptist Convention."

Resolved, That the committee be instructed to report at its earliest convenience, during the present session.³⁷

On Saturday afternoon the committee to which the resolution on consolidation of the boards had been committed made its report:

. . . The committee to whom was referred the resolution in regard to the consolidation of the Home and Foreign Boards of this body beg leave to report that in view of the fact that much land yet remains to be possessed by the Convention; that as population advances along our borders new fields are opened that ought to be occupied by us; in view of the obligations we are under to give the gospel to the Indians in the West, and of the growing interest of our Mission among the Chinese of California, therefore

Resolved, 1st, That we commend the work of the Boards to the sympathy, prayers and co-operation of our churches.

Resolved, 2d, That we cannot, at present, recommend the consolidation mentioned in the document referred to your committee.³⁸

A crisis passed.—In 1879 the Convention met in Atlanta, Georgia. There was a strong sentiment in the membership of the Convention to merge with the Baptist organizations of the North, since many of the states were co-operating with the Home Mission Society.

On the morning of May 8, I. T. Tichenor offered a resolution which some of the members of the Convention thought looked to the merging of the Southern Baptist Convention with the Northern Baptist Convention. This resolution was referred to a committee of which Tichenor was chairman.³⁹

When this committee reported, J. A. Broadus offered a substitute which provided for a committee of five to go to the Northern anniversaries with expressions of "fraternal regard, and assurances that while firmly holding to the wisdom and policy of *preserving our separate organizations*, we are ready, as in the past, to co-operate cordially with them in promoting the cause of Christ in our own and foreign lands."⁴⁰

Nothing was said about the Home Mission Board in this discussion, but evidently its misfortunes for the twenty years

past had much to do in crystallizing sentiment and in precipitating the crisis. But when the crisis was passed, a new spirit came to the brethren. The days of anxiety and distress passed, and a new day of hope dawned.

In 1882 the Convention met in Greenville, South Carolina. The Home Mission Board was moved from Marion, Alabama, to Atlanta, Georgia. I. T. Tichenor was elected corresponding secretary. The past twenty-two years had been a terrible period of defeat, trial, and struggle, but the day of triumph was dawning for the Convention and for the Home Mission Board.

NOTES

1. *Proceedings of the Southern Baptist Convention at its Eighth Biennial Session*, 1861, pp. 34, 38.
2. *Ibid.*, pp. 29-30.
3. *A Memorial History of the Baptists of Alabama* (Philadelphia: The Judson Press, 1923), p. 147.
4. *Ibid.*, p. 146.
5. Masters, *The Home Mission Task*, pp. 21-22.
6. Masters, *Baptist Missions in the South*, p. 171.
7. Wright, *op. cit.*, p. 294.
8. Masters, *The Home Mission Task*, p. 19.
9. Quoted in *ibid.*, pp. 19-20.
10. *Proceedings of the Southern Baptist Convention*, 1866, p. 45.
11. *Ibid.*, pp. 50-51.
12. *Western Recorder* (Louisville, Kentucky), February 13, 1864.
13. *Ibid.*, May 21, 1864.
14. *Minutes of the Baptist General Association of Virginia*, June, 1865.
15. Wright, *op. cit.*, pp. 295-96.
16. *Proceedings*, 1866, pp. 50-51.
17. *Ibid.*, pp. 45-47.
18. *Proceedings of the Ninth Biennial Session of the Southern Baptist Convention*, 1863, p. 41.

19. *Proceedings of the Thirteenth Meeting of the Southern Baptist Convention*, 1868, p. 65.
20. *Proceedings of the Fourteenth Meeting of the Southern Baptist Convention*, 1869, p. 39.
21. *Proceedings*, 1870, p. 23.
22. *Proceedings*, 1871, p. 55.
23. *Our Home Field*, September, 1880, p. 5.
24. *Proceedings*, 1877, p. 32.
25. *Proceedings*, 1882, pp. 43, 53-54.
26. *Proceedings*, 1884, p. XIV.
27. *Proceedings*, 1887, p. XXXVII.
28. *Proceedings*, 1896, Appendix B, p. LV.
29. *Proceedings*, 1870, pp. 26-28.
30. *Ibid.*, Appendix B, p. 21.
31. *Ibid.*, pp. 21-22.
32. Masters, *The Home Mission Task*, p. 20.
33. *Proceedings*, 1876, pp. 27-28.
34. *Proceedings*, 1873, p. 29.
35. *Proceedings*, 1874, pp. 47-48.
36. *Proceedings*, 1880, pp. 25-26.
37. *Ibid.*, p. 15.
38. *Ibid.*, pp. 25-26.
39. *Ibid.*, p. 19.
40. *Proceedings*, 1895, pp. 84-85.

Vision and Growth

IT IS SAID that the men of Issachar had understanding of the times to know what Israel ought to do. The same can be said of Isaac Taylor Tichenor, who was elected secretary of the Home Mission Board in 1882. He had understanding of the times to know what Southern Baptists ought to do.

Dr. Tichenor came to the Home Mission Board at a critical time—in fact, one of the most critical periods in its entire history. God always has a man for such a time. Dr. Tichenor was that man.

He was a man of unswerving convictions. He firmly believed that the integrity of the Southern Baptist Convention should be preserved and that the Home Mission Board had a definite and important part in the denominational life. He was a man of platform ability with great persuasive power, one who could win and hold the various elements in the denominational life to co-operative fellowship in kingdom work.

He was a prophet who could and did foresee the divinely appointed mission of Baptists in the evangelization of the world. He was a great spiritual leader fired with zeal for the evangelization of all the groups in the homeland and the mobilization of the evangelized for world conquest for Christ.¹

A difficult situation.—The task confronting the new sec-

retary was that of rebuilding a disintegrating mission work. The Baptists of the South were poor. They had just passed through the awful nightmare of war and reconstruction. Many of the churches were struggling for existence. The appeal for money with which to rehabilitate the mission work fell on the ears of people unable to help. This inability of the Board to meet the needs of the mission fields had given the Home Mission Society of the North an opportunity to come into the South and launch a mission program in the territory of the Southern Baptist Convention.² In 1881, of the 513 missionaries the Society had, 120 were in the South.³

During this period the Home Mission Board went down into the valley of trial. Its receipts from the churches in 1880 were less than \$20,000. It had fewer than twenty-five missionaries outside the Indian Territory and only four missionaries west of the Mississippi River.⁴

A crisis faced.—The Board, however, was not the only interest involved. The Southern Baptist Convention also faced a crisis. In 1879 there was serious talk of disbanding the Convention. The Baptists in Arkansas were co-operating with the Home Mission Society in New York. No mission work had been attempted in Missouri by the Home Mission Board for several years, and the state seemed lost to the Southern Baptist Convention. Texas was divided into five missionary organizations, four of which “were receiving aid from the Home Mission Society.”⁵

On the eastern side of the Mississippi River, Georgia was co-operating with the Publication Society in work among the Negroes. Florida was hesitating between remaining with the Home Mission Board or forming an alliance with the Society. Several of the states had excluded the Home Mission Board by action of their state conventions. “. . . of the twenty-one bodies (conventions and general associations)

that were entitled to representation in the Southern Convention, only seven were co-operating with the Home Board . . .”⁶

The condition of the Home Mission Board was so precarious that the Convention, at its meeting in Greenville, South Carolina, in 1882, appointed a committee of one from each state “to take into consideration the present condition of the Home Mission Board and its future prospects . . .”⁷

This committee, with Joshua Levering as chairman, recommended “that the Home Mission Board be removed from Marion, Alabama, to Atlanta, Georgia . . .” The issue seemed to be whether to move the Board from Marion or discontinue it. The number and prominence of the brethren who spoke on the report indicated that there were some of the members of the Convention who wanted to discontinue the Board. But the report of the committee was adopted by a vote of 222 in favor of it, and thirteen opposed.⁸

The Board rehabilitated.—The outlook for the Board was by no means encouraging. But men of faith are never deterred by the ruggedness of the road or the character of the hurdles on the way, when duty calls. Dr. Tichenor was a man of faith. Impelled by the conviction that the continued existence of the Southern Baptist Convention was tied up with the fortunes of the Home Mission Board, he gave himself unreservedly to the rehabilitation of the Board and the reclaiming of its lost territory.⁹

Such were the vigor of his efforts and the happy results of the policy adopted that in five years there was not a missionary to the white people of the South who did not have a commission from either the Home Mission Board or from one of the state mission boards co-operating with it. The territory had been reclaimed. Texas had been united

in one great convention in sympathy and co-operation with the Home Mission Board, Arkansas and Louisiana had been completely won over, and a new spirit possessed Missouri. Under Dr. Tichenor's leadership the Home Mission Board had won the confidence of the denomination and the support of Southern Baptists.¹⁰

The task ahead.—The Home Mission Board faced the future with faith and confidence. Its forward-looking secretary thought of present plans as steppingstones to future achievements for God's glory. Two things had to be done: Southern Baptists had to be permanently weaned from Northern affiliation, and all the forces of the denomination had to be concentrated on the one supreme task of world evangelization at home and abroad.¹¹

The Board's great leader, a denominational seer, foresaw that the work of Southern Baptists had to go on as a whole. While some made one interest more important than others, he knew that each interest in its own sphere was equally as important as any of the others.

When Dr. Tichenor assumed office as secretary on July 1, 1882, he immediately called the Board together to prepare an address to the denomination, setting forth the fields of labor, the plans of operation, and the needs of the Board. He was instructed to ask for \$50,000 for the current year, but he frankly told the churches that \$100,000 was needed if the work that ought to be done was to be accomplished.¹² From that time on, year by year, the work increased.

The number of missionaries was doubled in two years, trebled in five, and quadrupled in eight. Baptisms were increased tenfold the first year and in the fifth year were twenty times what they had been. Churches and mission stations jumped from 276 to 1,482 the tenth year of his [Dr. Tichenor's] administration. Churches constituted soared from almost none . . . to a peak of

328 in his seventh year, and reached a total of 3,399 in the seventeen years of his administration.¹³

W. H. Whitsitt, in his address at the Convention in Washington, D. C., on the fiftieth anniversary of the Southern Baptist Convention, said:

The Home Mission Board, which had so long been in an enfeebled condition, began to receive new favor after 1879. In the year 1882 it was reconstructed at Greenville, South Carolina, and, under Dr. I. T. Tichenor, started upon a career of prosperity that has been the joy and the marvel of our recent history. Experience has amply demonstrated that this agency is necessary to the prosperity and efficiency of the Convention.¹⁴

A systematic plan of giving.—Special representatives employed as agents for the collection of money for missions were used for many years by both the Home and Foreign Mission boards.¹⁵ These agents were preachers who visited the churches, stirred up the interest of the brethren, and collected money by personal solicitation and public collections. They also served as general missionaries, providing information concerning the mission work.

But there were some Baptists who objected to what they called "money-raisers for missions." What the Convention needed was a systematic plan for financing its work. This need was brought to the attention of the Convention in 1853 by a committee of which J. C. Crane was chairman. This committee recommended that the pastors of the churches be affectionately and earnestly entreated to recommend to their churches the adoption of a plan that would enable every member to give systematically to the objects of the Convention.¹⁶

A plan was inaugurated by the Baptist Convention of Georgia by which each state would assume responsibility for

collecting the money for the general boards. The secretary of the state mission board became the general agent for state, home, and foreign missions. The expenses for collecting the money were charged to the several boards represented in proportion to the receipts of each.

The Home Board in its report to the Convention in 1881 commended this arrangement, as it was working then in Georgia and Alabama, as being economical and efficient.¹⁷

Even this system, however, did not solve the problem of systematic giving for the members of the churches. In its first report to the Convention after Dr. Tichenor became secretary, the Home Mission Board said, "What we need is some system of contribution in all our churches, by which every member will be reached and the mites of the poor, as well as the munificent offering of the rich, flow into the treasury of the Lord."¹⁸

The question of a systematic plan of giving for the churches was of primary importance to the mission work. In its report to the Convention in 1884 the Board again called attention to this need and re-emphasized its conviction that the paramount necessity for the work was a system of contributions in the churches by which every member might be reached and induced to give something for the world's conversion.

The past year's experience had strengthened this conviction. The report pointed out the fact that teaching, training, and organizing the people for the evangelization of the world is the work of the Convention.¹⁹

Dr. Tichenor did not keep silent on this subject. In report after report, from year to year, he called the attention of the denomination to the need for a plan of systematic giving. But nothing definite was done by the Convention.

Working with state mission boards.—The first task Dr.

Tichenor assumed upon entering his official duties was that of visiting all the state mission headquarters. His purposes were to discuss with the state secretaries and the brethren of the states the plans and program of the Home Mission Board, to work out with each state the best method for prosecuting the mission work, and to determine an equitable basis on which the Home Mission Board and the state mission boards could co-operate in the task of evangelizing the homeland.²⁰

This was not a new movement. In 1880 the Home Mission Board had co-operated with state mission boards in mission work. But some of the brethren at that time objected, and in 1887 the question was brought to the Convention by a committee which it had appointed on "co-operation with state conventions."

Two reports were presented by the committee—a majority report and a minority report. From the number and prominence of the brethren who spoke on the reports, it must have been a hotly contested question. Those speaking were N. A. Bailey, Florida; John Pollard, Virginia; J. M. Robertson, Tennessee; C. Durham, North Carolina; H. C. Wallace, Missouri; J. A. Hoyt, South Carolina; J. E. Carter, North Carolina; J. P. Eagle, Arkansas; J. H. Kilpatrick, Georgia; Joshua Levering, Maryland; I. T. Tichenor, Georgia; and A. J. Holt, Texas.²¹

The minority report which was adopted read as follows:

The minority of your Committee, to whom was referred the subject of co-operation with State Conventions, make the following report:

The policy adopted by the Home Board in effecting so close a union with some of the State Boards is in keeping with the By-laws of this Convention, and is successful in its operations; therefore its continuation is recommended.²²

Co-operation with the state mission boards was one of the strong features of Dr. Tichenor's mission policy. It worked wonderfully well in helping him to win the states away from affiliation with the Home Mission Society of the North and in securing their co-operation with the Home Mission Board. It also worked well in consolidating the denominational impact upon the mission problems in the homeland, in unifying the efforts of the mission forces in the common task of evangelizing the homeland, and in mobilizing the evangelized for world conquest for Christ.

Economic conditions improved.—The South, under the heroic efforts of its puissant people, stemmed the reconstruction ravages and by 1885 had practically recovered from the baneful effects of the war. The economic conditions of the country had greatly improved. On the rising tide of regained confidence and increasing prosperity the Home Mission Board began to enlarge its work.²³

From its beginning, the Board of Domestic Missions had as its objective an evangelized homeland for world conquest for Christ. The Southern Baptist Convention had been organized for one kingdom purpose, namely, the evangelization of the world.

The regular tasks and phases of mission work which the Board of Domestic Missions had been doing—the evangelization of the cities and rural sections, the Negroes, the Indians, the Chinese, and the states west of the Mississippi River—were enlarged and intensified in the advanced program and to these, new mission tasks were added.

The condition of the Board was greatly improved. In 1882, when the Board was moved from Marion, Alabama, to Atlanta, Georgia, there was serious concern and grave apprehension over its condition. Its total receipts for the year were less than \$20,000. It had less than twenty-five missionaries,

and but few of these were west of the Mississippi River.²⁴ However, its recovery had been marvelous, as is shown from the results of its labors. In ten years, from 1882 to 1892, twice as much had been accomplished as in the whole thirty-seven years of its previous history. In these ten years it had employed 2,692 missionaries, organized 2,290 churches, constituted 2,117 Sunday schools, built 640 houses of worship, and added 67,169 members to the churches.²⁵ The churches organized were on the borders of the wilderness and were destined to grow like cedars of Lebanon for centuries to come.

Work with the Negroes.—At the first meeting of the Convention in 1866, after the Negroes were emancipated, a resolution was passed reaffirming the moral and spiritual obligation of Southern Baptists to give religious instruction to the Negro people. The war had freed the slaves, but it had not changed the moral and spiritual obligation of Baptists to give the gospel to the Negroes. The strained relations which existed after the war hindered the mission work with the Negroes. The missionaries, as far as they were able, helped the Negro Baptists to organize their churches, to build houses of worship, and to orient themselves in an independent denominational life. It was a transition period when both races, white and black, were adjusting themselves to new conditions.²⁶

The Board was not unmindful of its responsibility to the Negroes. In its report in 1876 it called attention to the work which E. W. Warren was doing in Georgia in holding institutes for Negro preachers. It suggested that under present conditions this was a very effective way to reach and help Negro preachers and urged Southern Baptist preachers to adopt this or some other plan of service for the Negroes.²⁷

The committee on Negro work appointed by the Convention approved the plan of holding institutes for Negro

preachers. In those institutes, the doctrines and practices of the New Testament churches were discussed. W. H. McIntosh, a former secretary of the Home Mission Board, was employed as theological instructor. G. R. McCall, who succeeded Dr. McIntosh in this work, reported that in six institutes held he had taught ninety-eight preachers and eighty-one deacons. Of this group nine out of ten could read, but they all received instruction like hungry children.

The Home Mission Board sought to secure the co-operation of the state mission boards in holding these institutes. By 1885 it had fine co-operative relations with Georgia, Mississippi, Louisiana, Florida, and Arkansas and affirmed that it would continue to prosecute this important undertaking until every state had a definite plan for instructing the Negro preachers in the truths of the gospel.²⁸

Work among the Indians.—The mission work among the Indians, which had been practically destroyed by the war and was being revived and strengthened, suffered a great loss in the death of H. F. Buckner, December 3, 1882. For thirty years Buckner had been the untiring friend and spiritual guide of the Indians. Impelled by the love of Jesus, he had, in his work with the Indians, endured hardships and sufferings rarely equaled since the days of the martyrs.²⁹

Due largely to the labors of Buckner, the mission work among the Indians was in a prosperous condition. There had been many baptisms and restorations to the churches. The Levering School for the Indians was overflowing. The efforts of the missionaries of the Board had resulted in the winning of so many of these people to Christ that among the five civilized tribes there were as many baptized believers and as many churches and native preachers, in proportion to the number of Indians served, as in almost any community in the Convention.

In 1894 the Board reported: "The work of the Board among these people [Indians] . . . has been so successful . . . that it has now closely approximated in its character and conditions our work among the white people on the frontier." There were in the Indian Territory sixteen associations, 301 churches, and 13,844 church members.³⁰

In its report of 1893 the Board said:

Notwithstanding the war which desolated their land, swept away their homes and houses of worship, destroyed their property and uprooted their nascent civilization, leaving them at the close little else than their forests and their prairies, they gathered back about the débris of their ruined country and have rebuilt their churches and their homes, remodelled their tribal government into republics, have opened farms, clothed their prairies with thriving herds, builded towns, established schools, and are to-day prepared, if they so desired, to take their place in this Union of States.³¹

A church loan fund.—As home mission work advanced and new churches were organized, there arose a constantly increasing demand for church houses. Every new church needed a house of worship. The following plea came to the Convention:

. . . The Missionary can do little permanent work without such a house for the church he gathers. The new settlers often exhaust their means in constructing houses for themselves and preparing for the business of life, and have little they can give for a structure in which to worship God. A few hundred dollars given or loaned, would often stimulate them to successful exertions, and a fund from which they could be aided is matter of first importance to the largest success of our Home Mission work.³²

The Board recommended to the Convention in 1883 the appointment of a committee on this matter. The committee

appointed recommended that the Board be instructed to "raise a fund for church-building purposes, from which, either by gift or loan" it would be able to aid in the construction of houses of worship.³³

Rev. G. A. Nunnally was put in the field to raise the money for this fund. Everywhere he went he met with gratifying success. The phenomenal success of his work, however, gave rise to the fear that it would overshadow other departments of mission work. To overcome these fears, the board in its report in 1884 said:

Leading brethren, several of whom are in charge of our State Boards, have expressed the desire that money for church building should not be raised by appeals to the churches, as is usually done for missions, but that it should be done by the methods adopted in raising endowments for our colleges.³⁴

Nunnally, finding the task very difficult if not impossible under the inhibiting condition, resigned, and the department was discontinued. Some money was raised for this fund and a few churches were helped, but it was not until 1903 when the Board requested Woman's Missionary Union to inaugurate the Tichenor Memorial in connection with the Building Loan Fund that a real effort was made to raise a Building and Loan Fund.³⁵

Mission work in Cuba.—The work in Cuba stems from a mission project in Key West, Florida, which W. B. Wood, Home Board missionary, started in 1884 among the Cubans there. He was assisted by Miss Adela Fales, a native Cuban of Spanish parentage, who was well versed in the English language and a devoted Christian.³⁶

Through the travel of the Cuban people between Key West and Cuba, Wood learned that there were some people in Havana who were of like Christian faith with the Bap-

tists in Key West. At the request of these Cubans, Wood went to Cuba, and in Havana he found A. J. Diaz and a number of Cubans who had left the Roman Catholic Church and were seeking for the true light of the gospel. They were without anyone to administer the ordinances or to organize them properly into a church.

The Home Mission Board was informed by Wood of what he had found in Havana. The Home Board immediately notified the Foreign Mission Board of the divine Providence which had opened a door to mission work in Cuba.

Dr. H. A. Tupper, corresponding secretary of the Foreign Mission Board, wrote to Dr. Tichenor saying that the Foreign Mission Board was not, at that time, in a position to open mission work in Cuba. Dr. Tichenor asked if the Foreign Board would agree for the Home Mission Board to begin the work in Cuba and carry it on until the Foreign Board could take it over or until the Convention could make some other disposition of it. To this request the Foreign Mission Board made no reply.

When the state mission board of Florida learned that the Foreign Mission Board was not in a position to begin work in Cuba and that the Home Mission Board could not undertake the work without instruction from the Southern Baptist Convention, it assumed responsibility for the mission work in Cuba and sent missionaries into Havana. Florida was co-operating with the Home Mission Board in its mission work; hence, the missionaries sent to Cuba were also missionaries of the Home Mission Board. This action brought the Home Mission Board into the work in Cuba.³⁷

The Home Mission Board brought the Cuban mission problem to the Southern Baptist Convention in 1886. The Convention appointed a committee, of which T. T. Eaton was chairman. This committee brought a report in which

it recommended that the Cuban mission be turned over to the Foreign Mission Board. There was a long and animated discussion over the question of which board should do the mission work in Cuba. An amendment to the report of the committee was made to strike out the word "foreign" and insert the word "home" in lieu thereof. This amendment was carried by a vote of 134 to eighty-three.³⁸

The report as finally passed by the Convention was as follows:

Your Committee, to whom was referred the mission in Cuba, wish to record their profound sense of gratitude to God for the wonderful work He has done, and the bright prospect He has opened in the island of Cuba through our brother, Alberto J. Diaz, and in connection with his labor, we recommend,

1st. That the Convention adopt this work in Cuba as one of its missions.

2d. That this work be entrusted to the care of the Home Mission Board.

3d. That the Board press this work with vigor, and take such steps as they deem best to secure a fitting house of worship in Havana, at the earliest possible time.

4th. That the close sympathy now existing between the brethren in Florida and the work in Cuba, be fully maintained, and that these brethren be earnestly requested to give their heartiest co-operation to the Home Mission Board, in this great work.³⁹

Dr. Tichenor reported in 1888 that since the work was placed under the management of the Home Mission Board it had moved steadily forward and the progress reported had been marvelous. There were seventeen missionaries, six regularly organized churches, about twenty mission stations, over 2,500 pupils in the Sunday schools, and about five hundred in day schools where the Bible was taught. Large congregations were at all the preaching services, and a revolution of public sentiment was in favor of Baptist principles.⁴⁰

In its report to the Convention the Board said of the work in Cuba, “. . . one of the most remarkable works of modern missions . . . In but little more than two years since the . . . first church on that Island, 1,100 have been baptized. Nine native preachers . . . have been raised up to proclaim the gospel.”⁴¹

The need for a house of worship for the First Church in Havana was so great that Dr. Tichenor went to Cuba to look for a lot on which to build. Instead, he found a building already erected which met every needed requirement, and it could be purchased for \$65,000. This building which had been erected for a theater was admirably situated. It was located almost in the very center of the city, on a street-car line, within half a block of the most beautiful park in Havana. It was built of stone and was well lighted and perfectly ventilated. It occupied a corner lot 120 by 150 feet, and all that had to be added for its use as a church was a baptistry.⁴²

The building was purchased and became the meeting place of the First Cuban Baptist Church and also of the English-speaking Baptist Church. An imposing building, it did much to impress the people of Havana with the Baptists who used it not only as a church but also as the mission headquarters building.

But events were conspiring which would greatly affect the work in Cuba. In 1895 Cuba demanded autonomy from Spain, and when it was denied, a revolution for freedom broke out in Cuba. It came just after the recall of General Campos and the appointment of General Weyler as his successor. The reputation of Weyler spread terror throughout the island.

On every departing steamer people were leaving by the hundreds. After consultation with the missionaries, the

Board was determined that they should leave the island for their safety. Diaz, being an American citizen, was left in charge of the property. He was later arrested, April 15, 1895, but through the intervention of the United States was released on April 22. He then left the island.⁴³

On February 15, 1898, the United States battleship *Maine*, while on a friendly visit, was blown up in the Havana harbor, and on April 19 the Congress of the United States adopted a resolution declaring Cuban independence. War with Spain began at once. The United States invaded Cuba in June, 1898, and the Spanish army surrendered on July 17, 1898. Control of Cuba passed to the United States by the treaty of peace signed in Paris, August 12, 1899. The Cuban Constitutional Convention assembled in November, 1900, and adopted a constitution providing for a republican form of government.

The "Queen of the Antilles" was open for the gospel. But war is always destructive, and during the years of Cuban struggle for independence the mission work in Cuba was almost destroyed. After the war was over there was little left except the property owned by the Home Mission Board. It was 1903 before the mission work was rehabilitated.⁴⁴

Sunday school literature.—In 1863 the first Sunday School Board was created with Basil Manly, Jr., as the executive secretary. This Board, under Dr. Manly's administration, had started the publication of *Kind Words*, which was a most helpful Sunday school publication.⁴⁵ On the discontinuance of the Sunday School Board and the transfer of its work to the Home Mission Board, the paper was published by the Home Mission Board, together with a series of Sunday school lesson helps.⁴⁶

Kind Words increased rapidly in circulation. The Home

Mission Board received many commendations from Sunday school workers, and some of the most eminent Baptist scholars declared that the explanation of the Scriptures contained in *Kind Words* surpassed those of any denomination. This whole series was the exclusive property of the Home Mission Board, and it was a source of profit to the Board. Its usefulness in disseminating information on mission work, both at home and abroad, should not be discounted.⁴⁷

At the time when Dr. Tichenor became secretary of the Home Board, the International Series of Sunday School Lessons was introduced with a graded series of lesson helps. The American Baptist Publication Society of Philadelphia also published a graded series and made a bid for the patronage of the churches in the South. Some Southern Baptist leaders were in favor of selling the publication interests of *Kind Words* to the American Baptist Publication Society; thus all the Baptists of the United States would come under the same Sunday school publishing house. But the conservative leaders among Southern Baptists were opposed to placing their Sunday school literature in the hands of this Northern firm, over which Southern Baptists would have no control.⁴⁸

In 1885 the Convention instructed the Home Mission Board to issue a regular series of graded Sunday school lessons in quarterlies in addition to *Kind Words*. Dr. Tichenor employed the very best writers and put out the *Kind Words* series of graded lessons and a magazine for teachers.⁴⁹ The project from the very first was successful. Indeed, its very success indicated the desirability of having an independent Sunday School Board.

The Sunday School Board.—The first step toward the creation of a separate board for the publication of the Sunday school literature was taken by J. M. Frost, who offered a

resolution in 1890, looking to the creation of a board of publications.⁵⁰

The committee appointed to study the Frost resolution made its report the fourth day of the Convention. There was a minority report also, which would have postponed the action until the publication contracts already made by the Home Mission Board had expired. This amendment was offered by J. B. Gambrell and W. S. Penick. However, the majority report offered by Dr. Frost was adopted by a vote of 419 to 176.⁵¹

The majority report provided for a standing committee of nine to be appointed, to be known as the Sunday School Committee of the Southern Baptist Convention. To this committee the Home Mission Board turned over the Sunday school publication interest valued at \$30,000, which was producing a net yearly income of about \$3,000. At Birmingham the following year the Sunday School Board, as an independent denominational entity, was established and located at Nashville, Tennessee.⁵²

Expanded operations.—In 1890 the Home Mission Board in its report to the Convention said, "Year by year, steadily, but too slowly, the brethren of churches are enabling us to expand out operations and reach further into the wild fields of destitution found within the borders of the Convention."⁵³

In 1890 the Board had 371 missionaries distributed over the entire territory of the Convention. They served 1,182 churches and missions, preached 38,741 sermons, baptized 4,477 converts, received 3,621 by letter, and organized 267 churches.⁵⁴

Until the close of Dr. Tichenor's service as secretary there was a steady expansion in Home Mission operations. In its report to the Convention in 1899 the Board said:

The number of missionaries employed this year was 653 against 467 last year. Baptisms this year 6,552, against 4,739 last year. Total additions to churches this year 12,983 against 9,509 last year. Sunday schools organized this year 512 with 14,768 teachers and pupils, against 297 with 7,710 teachers and pupils last year.

The amount raised and expended on the field for Home Missions this year is \$65,818.81 against \$54,251.04 last year. There have been collected and expended in building houses of worship on the field this year \$50,050.33 against \$56,385.46 last year, making a total of money raised on the field \$115,869.14 against a total raised on the field last year of \$110,636.50, an increase of \$5,232.64.⁵⁵

The Board closed its report with a reference to the Century Movement program that was being planned for the Convention which was to meet in Hot Springs, Arkansas, in 1900:

Next year, which closes the present century, by request of this Convention will be to our people a time of thanksgiving for the blessings of the past and of preparations for the work of the new century. May we not find in the history of this closing century facts, which when considered by our people will fire them with a devotion that will make each of them a living sacrifice to God and the cause of humanity . . .⁵⁶

The home mission statesman.—Dr. Tichenor retired in 1899. "There is no work of genius which has not been the delight of mankind, no word of genius to which the human heart and soul have not, sooner or later, responded." This statement of Lowell's fits into the life of Dr. Tichenor. No man ever faced a more difficult task than Dr. Tichenor when he became secretary of the Home Mission Board; no man ever triumphed more gloriously than he.

It was said of him that during the years immediately following the Civil War he was:

. . . the sturdy conservator of the Southern Baptist Convention. In no spirit of narrow sectionalism, but in absolute loyalty to what he regarded the most evangelical type of American denominationalism, he contended heroically, and successfully, for the integrity of our great representative body. With the diplomacy of a statesman, the eloquence of an orator, the courage of a hero, and the devotion of a confessor, he kept in the column of harmony all the original Southern States. To Dr. Tichenor more than any other man, perhaps, is due the solidarity of the denomination in faith and practice . . . Besides, he is justly entitled to be called the "Father of Cuban Missions . . ." ⁵⁷

NOTES

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2. *Proceedings of the Thirteenth Meeting of the Southern Baptist Convention*, 1868, pp. 55-56.
3. Joe W. Burton, *Epochs of Home Missions* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1945), p. 74.
4. *Proceedings of the Twenty-Fifth Session of the Southern Baptist Convention*, 1880, pp. 72-74.
5. *Proceedings of the Southern Baptist Convention*, 1892, p. 11.
6. Barnes, *op. cit.*, pp. 77-78.
7. *Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 1882, p. 17.
8. *Ibid.*, p. 29.
9. Burton, *op. cit.*, pp. 74-75.
10. *Proceedings*, 1892, p. XI.
11. *Ibid.*, p. XII.
12. *Proceedings*, 1883, pp. X-XI.
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16. *Proceedings*, 1853, p. 10.
17. *Proceedings*, 1881, p. 62.
18. *Proceedings*, 1883, p. XI.
19. *Proceedings*, 1884, pp. XVII-XIX.
20. *Proceedings*, 1883, pp. 1-2.

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23. *Proceedings*, 1885, pp. 1-2.
24. *Proceedings*, 1882, pp. 48-49.
25. *Proceedings*, 1892, pp. X-XII.
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28. *Proceedings*, 1885, pp. 7-8.
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30. *Proceedings*, 1894, p. LVI.
31. *Proceedings*, 1893, p. LXVII.
32. *Proceedings*, 1883, p. X.
33. *Ibid.*, pp. 30-31.
34. *Proceedings*, 1885, p. VI.
35. *Annual of the Southern Baptist Convention*, 1903, p. 157.
36. *Proceedings*, 1886, pp. IX-X.
37. *Ibid.*
38. *Ibid.*, pp. 21, 28.
39. *Ibid.*, pp. 21-22.
40. *Our Home Field*, I (August, 1888).
41. *Proceedings*, 1888, Appendix A, p. VI.
42. *Our Home Field*, I (1888), p. 6.
43. *Proceedings*, 1896, p. LXV.
44. *Annual of the Southern Baptist Convention*, 1903, p. 163.
45. *Proceedings*, 1867, p. 30.
46. *Proceedings*, 1881, p. 23.
47. *Proceedings*, 1888, p. VII.
48. *Baptist Courier* (Greenville, South Carolina), March 16, 1939,
p. 6.
49. *Proceedings*, 1885, p. 25.
50. *Proceedings*, 1890, pp. 9-10.
51. *Ibid.*, pp. 23-25.
52. *Proceedings*, 1891, pp. 22-23.
53. *Proceedings*, 1890, p. I.
54. *Ibid.*, p. II.
55. *Annual of the Southern Baptist Convention*, 1899, p. LXXV.
56. *Ibid.*, p. LXXXIV.
57. *Annual of the Southern Baptist Convention*, 1903, pp. 153-54.

Expansion and Retreat

THE PERIOD FROM 1899 to 1929 covers nearly one fourth of the history of the Home Mission Board and in achievements and results surpasses the preceding fifty-five years of its history. Events of supreme significance affecting the mission work of Southern Baptists came in rapid succession. In fact, these thirty years stand for more in human progress than any preceding century.

In 1899 the Boer War in South Africa, which gave birth to a new nation, was fought; in 1900 a revolt in China started the Boxer Rebellion, which brought the nations of Europe into the affairs of Asia; in 1902 the X ray was discovered by Roentgen; in 1902 the first wireless message was sent across the Atlantic; in 1903 the Wright brothers made their first sustained flight, remaining in the air two hours, and the airplane was born.

From 1900 to 1905 the Russo-Japanese War was fought, and Japan became internationally prominent; in 1914 the Panama Canal, one of the greatest engineering feats of all time, was completed, tying the Atlantic and Pacific oceans together in the middle of the Americas; in the same year World War I started, and the airplane was first used in aerial combat.

In 1919 the first transatlantic flight was made; in 1920 the first meeting of the League of Nations was held; in 1921 the

first conference of the nations was called by President Harding to consider the reductions of naval armament; and in 1924 United States army aviators made a globe-encircling flight. These are some of the outstanding events of the period under consideration.

The Spanish-American War had been fought in 1898. The battleship *Oregon* had made her 10,000 mile trip from San Francisco to Santiago de Cuba, rounding Cape Horn to take the lead in destroying the Spanish fleet then bottled up in the Cuban harbor. Every continent on the globe was affected directly or indirectly by the four wars during this period, and new maps of the world had to be made.

In the Spanish-American War, Spain lost her overseas dominions and her standing among the nations; Cuba gained her independence; the United States spread her possessions a hemisphere apart—from Puerto Rico to the Philippines—and began her march to the first place among the nations of the world.

What has this to do with home missions? Much, in every way. By these events the face of the world was changed. The social, economic, and political orders of the world experienced a change which gave a new perspective to the nations. Many doors were opened to Christian missions. The United States was brought into international significance and power and as a leading nation in the world became a potential base for the international propagation of the gospel. But to fulfil her mission she must be Christian. "Home and foreign missions are the alternate beats of the same heart," but home missions is the first beat. Thus challenged, the Home Mission Board was inspired to enlarge its scope and intensify its efforts.

The Convention of 1899.—The Convention of 1899 met in the Warren Memorial Presbyterian Church in Louisville,

Kentucky. W. J. Northen was the president, and Lansing Burrows and O. F. Gregory were the recording secretaries. George W. Truett preached the Convention sermon.

It was Dr. Tichenor's last year as corresponding secretary of the Home Mission Board. Because of his feeble health, the Board's report was read by W. W. Landrum, president of the Board. The entire report bears the Tichenor flavor in its splendor of expression, massing of facts, and power of appeal.¹

Beginning a new century.—The twentieth century for Southern Baptists began with the meeting of the Convention in Hot Springs, Arkansas, in 1900. The statistical report showed that there were 1,608,413 church members and 18,963 churches in the Southern Baptist Convention.²

When I. T. Tichenor retired as secretary of the Board in 1899, F. H. Kerfoot, a preacher of great intellect, deep consecration, and quenchless zeal for the salvation of men, was elected to succeed him. Kerfoot served until his death in 1901.³

F. C. McConnell, another honored leader among Southern Baptists, was chosen as secretary of the Board. He served for only two years. In June, 1903, he resigned to accept the pastorate of the Calvary Baptist Church in Kansas City, Missouri, and B. D. Gray, president of Georgetown College in Kentucky was elected to succeed him. Gray assumed his duties in September, 1903, and served for twenty-five years.⁴

The work of the Board.—When Dr. Gray became secretary, the work of the Board was well defined and well organized. There were two major divisions of the mission fields: (1) missions west of the Mississippi River and (2) missions east of the Mississippi River. M. P. Hunt was the field secretary for the western territory. Dr. Gray had charge of the

work east of the river. In these two fields the Home Board worked, as it had been instructed by the Convention, in co-operation with the state mission boards. The task included opening up new fields, building mission chapels, supporting mission pastors, organizing new churches, and "lengthening the cords and strengthening the stakes" of the denominational life and work in the states.⁵

State Secretary A. V. Rowe, of Mississippi, said:

. . . the co-operative work of the Home Board with the State Board is the grandest work of the Southern Baptist Convention . . . our present progress as a denomination in the South would have been impossible without this co-operation. Scores and scores of churches in the State have felt the benevolent helping hand of our Board. The First Church at Jackson, Miss., a few years ago struggling under a burdensome debt, was given \$5,000 by the Home Board, and now that church for the past two years has been giving \$600 a year for foreign missions.⁶

In addition to the co-operative work in these two divisions the Home Mission Board had independent work: (1) publications, including books and tracts, (2) church building and loan, (3) mountain missions and schools, (4) work among the Negroes, (5) missions in the cities and among foreigners, (6) missions in Cuba and Panama, and (7) work among the Indians.⁷

The receipts from the churches in 1904, Dr. Gray's first year as secretary, were \$127,850.56 and from miscellaneous sources were \$5,707.44. Every state, with the exception of two, increased its contribution over the previous years.⁸

The work in Cuba.—When the war for Cuban independence was ended schools had to be reopened, scattered church members reassembled, and Sunday schools reorganized. In 1903 the Board had only eleven ordained preachers in Cuba—two Americans and nine Cubans.⁹

But the big problem which Dr. Gray faced was not the reorganization of the work; it was the problem of personnel. A. J. Diaz, when banished from Cuba during the war, came to the United States and accepted employment with the Publication Society of Philadelphia. On his return to Cuba after the war he continued as a colporteur of the Publication Society and also accepted the pastorate of the Gethsemane Church in Havana. This church was worshipping in the Home Mission Board's building. The Home Mission Board informed Diaz that if he retained the pastorate of the church he would have to resign from the Publication Society of Philadelphia.

He resigned as colporteur, but soon after his resignation reports began coming to the Board that Diaz was out of fellowship with the missionaries in Cuba. In addition to this, there was a report that he was devoting much of his time to politics. It also developed that he was promoting a mission work in Cuba independent of the Home Mission Board and was appealing for funds, by mail, from individuals North and South to support his work.

Diaz was discontinued as a missionary under the Home Mission Board, and the church in Havana was notified that if it wished to continue meeting in the Board's building it would have to get another pastor. This action of the Board was approved by the Southern Baptist Convention at the meeting in Savannah, Georgia, in the adoption of the report of a special committee on work in Cuba.¹⁰

Soon after he was discontinued as a missionary, Diaz laid claim to the property of the Board in Cuba and entered suit in the Cuban courts to confirm his claim. This suit was fought through all the courts by the Home Mission Board, and in every instance the decision of the court was in the Board's favor. The title to the property in Cuba was irrevoc-

cably established by the decisions of the courts, but the several years of controversy were harassing, painful, and disturbing to the Board, and harmful to the work in Cuba.¹¹ The following excerpt from the Board's report to the Convention in 1904 tells of the final settlement:

Since last September the Board has been in complete possession of the Janè property [the theater building in downtown Havana] and every decision of the courts with reference to our other property has been in our favor. Our troubles have caused us much grief, but have never for once caused us to forget the trust committed to our hands by the Convention. And with our troubles behind us, as most of them are, and as we trust all of them soon shall be, under the blessings of God we look for great things in the future for Cuba.¹²

In 1905 M. N. McCall, pastor of First Baptist Church, Dalton, Georgia, was appointed by the Board as a missionary to Cuba. At first he served as pastor of the English-speaking church of Havana, instructor of a class of ministerial students, and assistant to Dr. C. D. Daniel, the superintendent of the mission work in Cuba.¹³ When Daniel resigned in 1906 because of his health, Dr. McCall was elected superintendent to succeed him, in which position he continued until his death.¹⁴

Mountain mission schools.—The Home Mission Board through the years had been interested in the people who lived in the mountains. This Southern highland section includes 178 counties in eight states and covers 76,592 square miles in parts of Virginia, North Carolina, South Carolina, Alabama, Tennessee, Kentucky, and West Virginia.¹⁵

In 1885 Dr. Tichenor called the attention of the Convention to the spiritual needs of the people in the Southern highlands.¹⁶ In 1890 he again pointed out this important field.¹⁷ The following year the Home Mission Board began

its actual work among the mountain people in aiding the Hiawassee Institute in North Georgia.¹⁸ However, it was not until 1900 that the Home Mission Board began work in earnest in the mountains.

At the Convention which met at Hot Springs, Arkansas, in 1900, John E. White, chairman of the committee on "a larger and more definite program for the Home Board," made a report and delivered an address which led the Convention to instruct the Home Mission Board to begin, in an active way, mission work in the mountains.¹⁹

The people in the mountains needed educational facilities. They had preaching of a kind and churches of a sort, but the majority of their preachers were uneducated and were subject to delusions and vagaries of many sorts. So, the Home Mission Board established a Department of Mountain Mission Schools.

Dr. Albert E. Brown was chosen as superintendent of this department and continued in full charge of the work until his death in May, 1924.²⁰ He was tireless in his efforts and courageously faced the difficulties of travel and the many discomforts connected with the work in the early years of the department. During the last five years of his life he had J. W. O'Hara as associate. On the death of Dr. Brown, Dr. O'Hara was placed in full charge.

The peak of activity in this department was reached in 1926. The report of Dr. O'Hara shows that at that time there were twenty-eight schools in nine states: North Carolina, six; South Carolina, one; Georgia, two; Alabama, two; Tennessee, six; Virginia, one; Kentucky, three; Arkansas, six; and Missouri, one.²¹

During the twenty-eight years the Home Mission Board had a Department of Mountain Mission Schools there were enrolled 125,000 students with ten thousand graduates,

three thousand of whom were studying for the ministry. Southern Baptists have received from their investment in these schools great dividends in prepared ministers, trained church workers, capable teachers, consecrated lawyers, efficient businessmen, trained nurses, college and school executives, and Christian citizens.

Helping the Negroes.—The Home Mission Board had felt all through the years that one of its first duties in evangelizing people of other races was to the Negroes. Nearly two thirds of the church members among Negroes were Baptists. Possibly the cause was that Southern Baptists had shown through all the years their interest in the religious instruction of these Negro neighbors and had led them to join Baptist churches. Whether this is the cause or not, let it be said that the Home Mission Board had tried in every way at its command to meet the religious needs of the Negroes.

Before the War Between the States the Board adjusted its mission program to meet the spiritual need of the slaves. After the war—during and after the awful experience of the reconstruction period—the Board helped the Negroes who had been members of white Baptist churches to organize churches for themselves, to build houses of worship, to establish denominational organizations, and to set themselves up for spiritual housekeeping as a religious family for the Lord.

As the Negro Baptist denomination developed, the Home Mission Board recognized it as a religious entity, then stretched out a helping hand to it. In the Convention at Dallas, Texas, in 1894 a new plan of co-operation in mission work with the Negro convention, known as the "New Era Plan," was inaugurated.²² This plan of work provided for the co-operation of four bodies: the Home Mission Board of the Southern Baptist Convention, the Home Mission Society

of New York, and the state conventions of both the white people and the Negroes in the states where the program was in operation.

The first state to adopt this plan was North Carolina, then Alabama and South Carolina. Other states followed, but the plan had only a limited success, chiefly because in many states there were too many groups involved.²³

The plan of work adopted later was developed in a conference of representatives of the Home Mission Board of the Southern Baptist Convention and of the Home Mission Board of the National Baptist Convention. This conference, held in Chattanooga, Tennessee, on November 28, 1900, was called by F. H. Kerfoot, at that time corresponding secretary of the Home Mission Board of the Southern Baptist Convention.

The plan provided for the appointment of capable, consecrated, Christian, Negro men who were to be chosen with great care as joint missionaries of the two boards in the various states. These workers were to have the sympathy and co-operation of the white Baptists in the states in which the work was conducted. They were to devote themselves largely to holding Bible conferences where Negro ministers, deacons, and other Christian workers could receive religious instruction.²⁴

This plan of work was promoted with only such changes in method as were necessary to meet the immediate situation, the methods adopted always being determined with the view of securing the best possible results. During all the years there had never been a time when Southern Baptists raised a question about their Christian obligation to the Negro or abated their active interest in his behalf.

The Church Loan Fund.—The Church Loan Fund was started in 1884 with G. A. Nunnally as field secretary but

was abandoned because of the objection of some of the state secretaries to the method of church collections. It was revived in 1903 by the request of the Board that Woman's Missionary Union raise a Tichenor Memorial Fund of \$20,000 for church buildings. This fund was completed in 1910 and became the initial contribution to this important cause.²⁵

From year to year each secretary, from F. M. Kerfoot to F. C. McConnell and to B. D. Gray, placed emphasis upon this fund. However, no great progress was made in raising money for it until L. B. Warren was elected in 1915 as field secretary of church extension. He launched a campaign to raise a million dollars for the building and loan fund. His campaign was held up, however, by World War I, the Judson Centennial Campaign for Foreign Missions, and money-raising plans in the states for various state objects. Up to 1918 only \$310,000.83 had been received. A special effort was then put forth by the Board, and the report of 1919 showed that in cash and subscriptions \$1,044,107.40 had been secured. The fund reached a total of \$1,390,072.40 in 1928.²⁶

In 1922 a tract prepared by the Church Extension Department showed that up to that year 1,573 churches had been aided and the total amount given to churches was \$1,264,831.

Evangelism.—The Southern Baptist Convention in 1905 appointed a special committee on evangelism, with Len G. Broughton as chairman. The report of this committee in the 1906 Convention was made a special order on Sunday at 3:00 P.M.²⁷

The report discussed at some length the need for a department of evangelism and in conclusion made three recommendations:

First, That the Convention instruct its Home Mission Board to create the Department of Evangelism, and that a general evangelist, with as many associates as practicable, be employed.

Second, That the Home Board be requested to adopt such measures and methods as may be found necessary to give effectiveness to this department of the work.

Third, That in view of this advanced work our people be requested to increase their contributions by at least \$25,000 for its support, and that the Home Board be instructed to take the necessary steps to raise this amount in addition to the amount needed for other work.²⁸

B. H. Carroll advocated the adoption of the report. It seems strange that there should have been objection in the 1906 Convention to the evangelistic movement proposed by the committee, but Dr. Carroll, one of the greatest leaders among Southern Baptists, had to summon his power as an advocate to convince the Convention that it was its duty to create a staff of general evangelists. There were some esteemed brethren who were afraid that such a movement would infringe upon the rights and liberties of the churches.

Dr. Carroll proved by the Word of God that the evangelist was an appointee of God to do work of the most permanent character in the kingdom; that the evangelist, like apostles and pastors, was to be set in the church; that the New Testament stated clearly his peculiar functions and qualifications; and that the Word of God offered many illustrations of the work of evangelists in the first century. The Convention then voted to instruct the Home Mission Board to work out the general plan and policies for organized evangelistic work throughout the Convention territory.²⁹

W. W. Hamilton was elected superintendent of evangelism and began his work in September, 1906. He served three years and resigned to become pastor of the First Baptist Church of Lynchburg, Virginia. To succeed Dr. Hamil-

ton the Board elected Weston Bruner, who served as general evangelist until 1917, when he resigned to accept the pastorate of the Tabernacle Baptist Church of Raleigh, North Carolina. Dr. Hamilton was then re-elected to succeed Dr. Bruner, returning to the Department of Evangelism which he had inaugurated in 1906. He served for seven years and then returned to the pastorate. He was succeeded by O. E. Bryan, who enlarged the department to include enlistment. Dr. Bryan served until the department was discontinued in March, 1925.³⁰

In 1921 the Board employed Jacob Gartenhaus, a young man of Jewish nationality, "highly recommended for his piety, gifts, and consecration, by the faculty of the Southern Baptist Theological Seminary," for evangelistic work among the Jews.³¹

Evangelism for the deaf mutes was inaugurated in 1921. J. W. Michaels was employed for this work. He established during his years of service mission Sunday schools for the deaf in many of the chief cities in the Convention territory, wrote a book on sign language, which greatly helped workers who wanted to teach classes in Sunday schools, and interpreted the church services to many groups of the deaf. Michaels retired January 1, 1937.³²

Missionary publications.—In dealing with the various agencies which have helped in the furtherance of home mission work we should not overlook the denominational papers which rendered invaluable service in the promulgation of missionary information. They urged the claims of the various mission boards, met fancied objections to imaginary wrongs, and inspired the churches to support the boards by publishing information concerning missions at home and abroad. The Home Mission Board has ever been deeply appreciative of the service they have rendered.³³

Some Baptist leaders assumed that since the denominational papers cheerfully published information about the different missionary enterprises it was not necessary for the boards and agencies to have publications of their own. But experience had demonstrated that in addition to all that the Baptist papers could do for denominational work each interest needed a publication of its own, which it controlled and through which it could say what it wanted to say about its own work.³⁴

In June, 1846, the Foreign Mission Board began the publication of the *Southern Baptist Missionary Journal*. Two years later the Home Mission Board joined the Foreign Mission Board in this publication.³⁵ It was a joint mission journal until the Civil War, when it became impossible to get paper, printers, and other necessities. But the publication was resumed in 1868 and continued until the Convention instructed the boards to suspend their own publications and use the state papers. The boards did as instructed and for a season had no journal of their own.

In October, 1888, the Home Mission Board, feeling the need for a special home mission publication, started a monthly paper entitled *Our Home Field*.³⁶

There was, as the work advanced, a growing demand for home mission literature, for fresh information concerning the work of the Home Mission Board, for properly prepared stories of the mission work from the missionaries on the field, and for tracts and mission study books. This demand was met by the establishment of the Publicity Department of the Home Mission Board and the employment of Victor I. Masters in 1909 as editorial secretary in charge of publicity.³⁷

Enlistment and co-operation.—A survey in 1913 revealed that 10,023 churches gave nothing to missions. This report

called for action on the part of the Home Mission Board. No greater task claimed attention than that of enlisting these laggard churches in the work for which they were founded and for which they existed in the world.³⁸ Arch C. Cree, pastor of the First Baptist Church of Moultrie, Georgia, was selected as enlistment secretary, and an enlistment department was set up. This department was what its name indicated. Enlistment was its purpose and co-operation its plan.³⁹

The idea was not new. Neither was the work new to the Board, for all along it had been an enlisting and co-operating agency. The department was new only in its form and in its single emphasis on enlistment.

Dr. Cree resigned in 1919 to become state mission secretary in Georgia and S. Y. Jameson succeeded him as enlistment secretary. The work continued with increasing impetus under Dr. Jameson, who led in a great way the twenty-six workers until his death on March 15, 1921.⁴⁰

When, because of financial conditions, it became necessary for the Board to retrench, enlistment was combined with evangelism under O. E. Bryan. Later the Board became heavily burdened with debt and the department was discontinued on March 1, 1925.

Home Board war work.—At the beginning of World War I the United States was spared, in the providence of God, the horrors incident to the struggle between the nations in Europe. But just before the meeting of the Southern Baptist Convention in New Orleans, Louisiana, in May, 1917, the United States declared a state of war to exist with Germany.

The report of the special committee on "the present crisis," J. B. Gambrell, chairman, and the specific instruction of the Home Mission Board by the Southern Baptist Convention to

use its best endeavors to supply chaplains for the armed forces, determined for the Board its duty. The men in the army needed the gospel, and it was the task of the Home Mission Board, acting for Southern Baptists, to see that they heard it.⁴¹

Under the leadership of the Home Mission Board, Southern Baptists were the first large religious body to mobilize for religious service to the men in the armed forces. The government asked the Federal Council of Churches to act in an advisory capacity in selecting men for chaplaincies. This was to be upon a fixed basis according to the various denominations.

Without joining the council, the Home Mission Board, through its corresponding secretary, B. D. Gray, co-operated in the work. Dr. Gray was invited to the meetings of the Federal Council of Churches and was asked to sit with the committee and to act with it freely in selecting men for the chaplaincy. There being no ecclesiastical traditions or action of the Convention to hinder, Dr. Gray accepted the invitation and, while not a member of the committee, assisted in the task of securing Baptist chaplains for the armed forces.⁴²

In addition to the work of supplying chaplains for the army, the Board was instructed by the Southern Baptist Convention to do a distinctively Baptist work among men in armed forces. Under this instruction the Board created the Department of Home Board War Work, with George Green, who had been a captain in the Spanish-American War, as director of camp activities. In this department camp pastors were employed to work in the camps and in other areas where the soldiers were in training.⁴³

With no entangling connections, these camp pastors rendered a ministry to the thousands of Baptist young men

while they were away from their homes in training camps. They also helped the churches contiguous to the camps to minister to the enlisted men when they were on leave.

Woman's Missionary Union.—From its organization in 1888 until 1913 Woman's Missionary Union made its annual report on its home mission endeavors to the Southern Baptist Convention through the Home Mission Board. But on its twenty-fifth anniversary, 1913, Woman's Missionary Union reported directly to the Convention.

In that 1913 report to the Southern Baptist Convention the WMU made many references to the Home Mission Board:

The biblical assurance that bread cast upon the waters returneth after many days has been verified in the experience of the Woman's Missionary Union, especially as regards its work in behalf of the Tichenor Memorial Fund. Tremblingly begun many years ago, this fund today finds itself the nest-egg of a great undertaking of your Board in behalf of the Million Dollar Church Building Loan Fund.

During our twenty-fifth anniversary, or, as we shall call it, our Jubilate year, since we wish all through it to praise God for his past favors and to crave a larger usefulness in the future, we shall lay great emphasis upon this Building Fund and shall urge our members to contribute joyfully to it in addition to their gifts to the regular Home Mission objects . . .

This celebration is, of course, largely made possible by the coöperation of your Board. To you we give sincere gratitude for your approval of our policy to render our own formal report to the Southern Baptist Convention, to the end that we may be more perfectly auxiliary thereto . . .⁴⁴

The Home Mission Board in its report in 1913 said:

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, continues its sympathetic and most helpful

coöperation. Each succeeding year our sisters are making steady advance in their gifts to Home Missions. Their persistent study of missions and their insistence on regularity in giving are becoming prime factors in our denominational progress . . .⁴⁵

No organization among Southern Baptists has done more and meant more to missions than has Woman's Missionary Union. In their study of missions women have led mission boards to establish departments of mission study; in their weeks of prayer for missions they have tuned the hearts of many people to the world's evangelization; and in their gifts to missions they have inspired the churches to heed the call of a lost world for the gospel. Of all the denominational organizations to which the Home Mission Board is indebted, Woman's Missionary Union holds the first place.

The 75 Million Campaign.—World War I ended in November, 1918, and at the meeting of the Southern Baptist Convention in Atlanta, Georgia, in May, 1919, one of the greatest undertakings ever attempted by any denomination was launched. Southern Baptists assumed the task of raising \$75,000,000 in five years for kingdom work. The 75 Million Campaign was born.⁴⁶

On June 5, 1920, in Atlanta, Georgia, a conference composed of the Executive Committee of the Southern Baptist Convention, the campaign commission, the general secretaries, the state secretaries, and other workers set up the program of the 75 Million Campaign. L. R. Scarborough, president of Southwestern Baptist Theological Seminary, was chosen as general director; the quota for each state was fixed; and the allocations were made to the various interests participating in the \$75,000,000 goal, subject to future changes and adjustments by the Executive Committee.

Victory Week, November 30 to December 7, was a momentous period in Southern Baptist history. The subscrip-

tions were taken that week, and when the totals from all sources were in, it was found that the pledges and cash received amounted to \$92,630,923.⁴⁷

The Home Mission Board was to receive \$12,000,000 out of the \$75,000,000 to be raised. However, in the allotment of the \$12,000,000 the Home Board was instructed to include \$600,000 for the Church Building and Loan Fund. This fund was regarded by the Board as extra to, and apart from, the current work of the Board for which the \$12,000,000 had been allocated.

In addition to this item, the Board was instructed to assume \$175,000 for the National Memorial Church in Washington, D. C. This was an item not in the mission program of the Board but a project launched by the Northern and Southern Baptist conventions before the 75 Million Campaign was projected.

In addition, the Home and Foreign Mission boards were ordered to lend the seminaries \$2,000,000 to be paid out of the over-and-above receipts.⁴⁸ The Home Board sent the seminaries \$150,000 before it was relieved of this obligation by the Convention. No payments on this loan were ever made because there were no over-and-above receipts.⁴⁹

While the Home Mission Board was to receive from the campaign \$12,000,000, it actually received only about half that amount—\$6,622,725.55.⁵⁰

The Baptist Student Union.—For a number of years the matter of enlisting Baptist students in denominational interests and service had given many Baptist leaders grave concern. This problem was brought to focus by B. D. Gray, executive secretary of the Home Mission Board, who called a meeting of the secretaries of the boards of the Convention for conference on this important question.

The meeting was held in the Home Mission Board's office

in Atlanta, May 5, 1920. Those present were B. D. Gray, J. F. Love, and T. B. Ray of the Foreign Mission Board; I. J. Van Ness of the Sunday School Board; J. E. Dillard of the Education Board; and Kathleen Mallory of Woman's Missionary Union.

A basis of organization was presented by Dr. Gray and adopted as follows:

Recognizing the importance of harmonious, consecrated and effective dealing with Baptist student life as a means of larger denominational development and service, . . . our purpose is to conserve our Christian student life so as to enlist these students in the ministry . . .

Therefore, it is suggested:

(1). That a committee consisting of one member each from the Foreign, Home, Sunday School, and Education Boards and the Woman's Missionary Union be appointed, to confer as to plans for the religious training of the Baptist students in the South . . .

(2). That the regular forces of the Boards shall be used for cultivating the college field, and the committee shall devise plans by which overlapping will be avoided . . .

(3). That groups of Missionary Volunteers, Y.W.A. workers, and others of similar character, shall be organized around the central religious meeting, and these groups shall be kept in contact with the general agency to which they are related.⁵¹

This proposal was approved by the Southern Baptist Convention in Washington, D. C., in 1921. The work was to be carried on by a committee composed of one member from each board. Those on the first committee were B. D. Gray, chairman; I. J. Van Ness, secretary; and J. F. Love, W. C. James, and Kathleen Mallory. The committee was named the Inter-Board Commission.

At the meeting of this committee in Atlanta, April 15, 1921, the purpose of the organization was defined as helping

the Baptist students in the colleges to become church- and denominational-minded and religiously efficient in service for Christ. At this meeting Frank H. Leavell was elected secretary and began his long career in the development of the great and effective work which Baptists have among the college students.⁵²

In 1928 the Efficiency Committee, appointed by the Convention to study the work of the various agencies and to recommend such changes as would make for more efficient service, recommended:

First. That the work of the Inter-Board Commission be transferred to the Sunday School Board and all financial obligations be assumed by the same.

Second. That this be recognized as the agency of student activities of the Southern Baptist Convention and that the other agencies of the Convention be requested to co-operate with it.⁵³

As the result of this action the Baptist Student Union came under the control and direction of the Sunday School Board.

The tubercular sanatorium.—Much of the work of the Home Mission Board had been initiated by resolutions offered in the Convention by interested individuals. The tubercular sanatorium at El Paso, Texas, was initiated in that way. H. F. Vermillion offered a resolution asking for a committee to be appointed to investigate the possibility and the need for a tubercular sanatorium. Out of that motion came the recommendation to instruct the Home Mission Board to establish the sanatorium. The property of a project abandoned by the citizens of El Paso, Texas, was offered as a gift to the Board.

The Board accepted the property, elected Vermillion superintendent, and then projected plans for the sanatorium

on the basis of \$1,000,000 for the first five years—\$500,000 for buildings and equipment and \$500,000 for endowment. The citizens of El Paso had given 140 acres of land and improvements valued between \$75,000 and \$100,000. On approval of these plans the Board authorized the construction of the first unit of the building program at a cost of \$200,000.⁵⁴ These plans, however, were never carried out. The decline in the receipts from the 75 Million Campaign pledges, the depression, and the accumulating debt of the Home Mission Board prevented the carrying out of the program as planned.⁵⁵

The hospital in New Orleans.—The movement for a hospital in New Orleans was initiated by Louisiana Baptists. When they brought the request to the Executive Committee of the Southern Baptist Convention on February 19, 1920, the Executive Committee referred them to the Hospital Committee. F. S. Groner, chairman of this committee, brought the matter to the Southern Baptist Convention at its meeting in Washington, D. C., in 1920, and recommended:

. . . that the construction of a Baptist hospital in the City of New Orleans be referred to the Home Mission Board, with the request that this Board take under consideration the proposed enterprise, and if it be found feasible, proceed with the construction of the institution; provided, that the Board shall receive sufficient encouragement from the Baptists of New Orleans and Louisiana, and from the business interests of New Orleans . . .⁵⁶

The next year the Home Mission Board reported on this project to the Convention in Chattanooga, Tennessee. A committee from the Board had visited New Orleans and found that the Baptists of New Orleans and Louisiana were enthusiastic over the enterprise and ready to co-operate and

that the business interests of New Orleans had promised to furnish a suitable site, the cost not to exceed \$100,000. The report further stated:

. . . After due consideration, although the Board is not in the general hospital work, and in view of the great need of additional hospital facilities in New Orleans, and in view of the inability of the Baptists of New Orleans and Louisiana, to establish such a hospital as the one needed, and further, in view of the favorable attitude of the Convention towards the enterprise, the Home Mission Board agreed to undertake the work, provided the Association of Commerce of New Orleans should present an acceptable site and the Baptists of New Orleans and Louisiana should lend their heartiest sympathy and help . . .⁵⁷

This action was taken by the Board in 1920, the first year of the 75 Million Campaign receipts. The treasury of the Home Board was flooded that year by the \$1,480,985.61 total received. This was \$732,058.26 more than the Board had received in 1919. If the Association of Commerce in New Orleans had secured the site for the hospital in 1920, or even in 1921, the Board would have been in a financial condition to proceed with the construction of the hospital, but it was not until March 16, 1922, that the Association of Commerce informed the Board that it had secured a site and tendered the same to the Board.⁵⁸

At that time the receipts of the Home Board had dropped to \$899,111.67, which was \$581,873.84 less than the Board had received in 1920, when it had agreed to build the hospital. In the meantime, the Convention had instructed the Home, Foreign, and Education boards to lend the seminaries \$2,000,000 to be repaid out of the over-and-above receipts from the 75 Million Campaign; also a debt of over \$500,000 had accrued in the mission work of the Home Mission Board.

In addition to the adverse condition which had developed in the financial situation of the Board there had come a serious depression in 1921. The states did not meet their payments of the 75 Million Campaign pledges, and receipts dropped. The Home Mission Board, trying to maintain the enlarged mission work projected on the anticipated income from the 75 Million Campaign, had each year increased its debt until in 1924 the debt was \$875,908.18.⁵⁹

In view of this situation, and because of the delay of the people in New Orleans in securing the site for the hospital, the Home Mission Board advised the Association of Commerce in New Orleans that it would defer action on the New Orleans hospital until further instructions were received from the Convention.⁶⁰

At the Convention in Kansas City, Missouri, in 1923 the Hospital Commission was created to take the place of the Hospital Committee, and the erection of the hospital in New Orleans was turned from the Home Board to this commission. The Home Mission Board was instructed to furnish the commission \$250,000 toward the building of the first unit, the construction of which was to commence not earlier than December 1, 1924. This amount was to be the limit of the Home Board's responsibility and was to be repaid to the Board out of the hospital funds.

The financial condition of the Home Mission Board grew worse as receipts continued to drop. Therefore, in desperation the Board earnestly urged the Convention to relieve it of this obligation to the Hospital Commission.⁶¹ But the convention did not change its instructions, and the Board was obligated to furnish \$250,000 to the commission for the first unit of the building. It had to borrow the money and add it to the debt which had already accumulated to the tremendous figure of \$1,159,474.99. The Hospital Commission gave

notes for the \$250,000 bearing 6 per cent interest and made the first payment of \$1,607.32.⁶²

Home missions in 1927.—There was very little change in the general plan of work of the Home Mission Board from year to year. As its activities extended into new fields, new departments were added, but existing departments were continued and reduced or enlarged as the work demanded.

In 1927 the Board reported ten departments and seven special interests. These were: co-operative missions and enlistment, evangelism, independent and direct missions, Cuba, the Canal Zone and Panama, mountain mission schools, the Southern Baptist Sanatorium, special fieldworkers, church extension, Jewish work, and work with the deaf.⁶³

There were 963 missionaries working in these ten departments. They served 989 churches and missions, delivered 109,419 sermons and addresses, conducted 19,966 prayer meetings, assisted in 4,397 religious meetings, made 171,239 religious visits, received 20,686 converts for baptism, received 15,547 additions to churches by letter, held 388 workers' conferences, received 840 volunteers for Christian service, organized 168 churches, built or improved 278 church houses, and distributed 19,217 Bibles and Testaments and 1,651,204 pages of tracts.⁶⁴

In 1927 the Board received \$535,401.88 from the Cooperative Program, \$73,802.84 in supplemental gifts, and \$1,011,344.67 in miscellaneous receipts, making a total operating missions fund of \$1,673,521.23. The treasurer's report showed an indebtedness of \$1,608,903.28, consisting of notes payable \$528,001; accounts payable \$1,059.64; Sanatorium bonds \$270,000; Cuban bonds \$400,000; Mountain School bonds \$440,000, and notes due in one and two years \$60,300.

The Church Building Loan Fund, as of April 30, 1927, was \$1,361,490.84. Loans to churches outstanding were \$864,937.85.⁶⁵

The year of crisis.—The year 1928 was one of crisis. No one could have anticipated what was in store for Southern Baptists that year. The Home Mission Board sounded a happy note to the Convention: "Notwithstanding the drastic retrenchment in our appropriations and the loss of scores of workers, the favor of God has rested upon our missionaries in a wonderful way."⁶⁶

In the Department of Independent and Direct Missions, J. W. Beagle, who had succeeded B. C. Henning in 1926, reported notable achievements among the foreigners, especially the Mexicans in Texas.

Ellis A. Fuller, superintendent of evangelism, reported 5,558 baptisms in the meetings held and said, ". . . unto us the paths of God have dropped fatness, and for us his power has wrought victories."

M. N. McCall, superintendent of the work in Cuba, said, "The year just closed . . . has been one of steady work and gratifying results."

J. W. O'Hara, superintendent of the mountain mission schools, said, "The schools have operated during the year economically, efficiently and successfully."

H. F. Vermillion, superintendent of the Southern Baptist Sanatorium, reported, "We are grateful to God and to the public for increasing patronage and usefulness."

Mrs. Una Roberts Lawrence, mission study editor, who began work with the Board on March 1, 1926, wrote, "The opportunities to tell the thrilling story of Home Missions have been many and varied, and the courtesies and hospitality shown, more than mere words of thanks can repay."

Miss Emma Leachman, a fieldworker who came to the

Board from many years of fruitful service with the WMU Training School in September, 1921, said, "Another year's history . . . is closed . . . Why not, with renewed hope, greater zeal, greater faith, face the new year determined to write a brighter and better page of history? I believe we will."

A. J. Barton, superintendent of the Department of Church Extension, added, "The present Superintendent assumed his duties August 1, 1927. The work has been carried forward steadily and as vigorously as possible . . .

"At the present time, . . . the Building Loan Fund amounts to \$1,390,072.40, and we have in outstanding loans the sum of \$926,050.56." ⁶⁷

The scope of home missions was indeed challenging: co-operative missions unifying Southern Baptists and enabling them to be strong to assist the weak; evangelism and enlistment making possible the passing of milestones in steady kingdom progress; mountain mission schools bringing the light of truth and Christian idealism to underprivileged people; work among the foreigners, Indians, and Negroes, leading them to Christ and breaking down the divisions between races; Cuba and Panama being given the true gospel where Christ is misrepresented; Church Building and Loan Fund enabling more than two thousand churches to acquire suitable places of worship; missions to the Jews as an important point of emphasis, according to Paul; the deaf being brought the music and power of the gospel; and soldiers, sailors, and marines being given the gospel, making them good soldiers of Jesus Christ. ⁶⁸

What a far-flung line of glorious endeavors, and what a tremendous impact for kingdom progress 765 missionaries made in 1928. There were 951 churches activated and inspired in kingdom endeavors; 11,036 sermons preached; 21,-

427 prayer meetings held; 5,200 revival meetings conducted; 182,645 personal contacts for Christ made; 17,649 converts baptized; 4,975 members added by letter; 1,184 workers' conferences held; 671 persons dedicated for religious work; 105 churches organized; and 14,611 Bibles distributed. What a record of achievement! ⁶⁹

And then tragedy! A trusted employee of the Board, C. S. Carnes, the treasurer, took \$909,461 from the Home Mission Board, almost bringing it to bankruptcy.

In the September, 1928, issue of the *Alabama Baptist* the editor paid a tribute to the Board's secretary, B. D. Gray:

The editor of this paper ventures the statement that when all of the facts are known with reference to the deplorable affair which has befallen the Home Mission Board the dereliction will not be chargeable to the personal stupidity of Dr. B. D. Gray, who was for twenty-five years secretary of the Board . . .

This writer for one believes in Dr. Gray's consecration, statesmanship and sagacity. And we do not believe that Dr. Gray would have personally and of his own accord ceased to sign the checks and notes of the Board unless this important function which belonged personally to him had been taken away by some other authority. Howbeit, we are not prejudging the case nor are we now trying to place the responsibility, though the deplorable thing which happened is a stupendous fact, and the responsibility very clearly rests somewhere . . .

The "Sunday American" of Atlanta, tells the following story of Dr. Gray . . .

"A tragic figure today in the story woven around the mysterious disappearance of Clinton S. Carnes, treasurer of the Southern Baptist Home Mission Board, is "the grand old man" of the church—Dr. Baron DeKalb Gray, who rounded out yesterday exactly a quarter of a century of faithful and honest and efficient service as executive secretary.

"Yesterday also was the golden anniversary of Dr. Gray's ordination as a Baptist minister, back in 1878, just as he graduated from Mississippi College . . .

"The day of his remarkable dual anniversary found the man who is recognized as 'the Baptist statesman of the South' bowed in grief, his eyes dimmed with tears, his voice husky with emotion as he talks with conferees over the pathetic situation.

"It was on September 1, 1903, that Dr. Gray left his post as president of Georgetown University, in Kentucky, to become executive secretary of the home mission fund of the Southern Baptist Convention.

"He is today one of the outstanding statesmen of Baptist history in America . . ." ⁷⁰

NOTES

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16. *Proceedings Thirtieth Session—Fortieth Year of the Southern Baptist Convention*, 1885, p. XI.
17. *Proceedings*, 1890, p. IX.
18. *Proceedings*, 1891, p. XXXVII.
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42. *Annual*, 1918, p. 47.
43. *Ibid.*, p. 358.
44. *Ibid.*, 1913, p. 296.
45. *Ibid.*, p. 295.
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47. *Annual*, 1920, pp. 48-59.
48. *Annual*, 1924, pp. 75-78.
49. *Annual*, 1925, p. 23.
50. *Annual*, 1921, p. 410.
51. *Annual*, 1920, pp. 379-80.
52. *Annual*, 1922, pp. 58-60.
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58. *Annual*, 1922, pp. 88-89.
59. *Annual*, 1924, p. 113.
60. *Annual*, 1922, pp. 344-45.
61. *Annual*, 1924, p. 329.
62. *Annual*, 1925, p. 39.
63. *Annual*, 1927, pp. 276-322.
64. *Annual*, 1928, p. 289.
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67. *Ibid.*, pp. 245-81.

68. Warren Mosby Seay, "B. D. Gray," an unpublished manuscript in the possession of the Home Mission Board of the Southern Baptist Convention, Atlanta, p. 151.

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Reorganization and Rehabilitation

RIGHTLY DETERMINING the significance of any event in history demands what is required in the evaluation of a work of art, namely, a proper point of view. It is possible to be either too near or too far away to see clearly or judge fairly.

One needs to see every incident in history in its relation to the chain of transactions that have preceded and succeeded it. As the years pass the true significance of each occurrence in history comes into clearer light. Each is seen more distinctly in relation to other events and its place and importance more accurately determined.

The appalling situation which the Home Mission Board faced in 1928 should be viewed in its proper perspective. The record of the Board in the years preceding and succeeding the Carnes theft softens the picture.

The history of the Board up to 1928 (more than eighty years) shows that even though the circumstances through which it had come were checkered, nevertheless its direction was always forward. Through many difficult and discouraging situations it had steered its way with a steady and unswerving purpose—to seek the lost and aid in the advancement of the kingdom of God.

Through all these years its history presents an unbroken picture of fidelity. It had been the great constructive, co-operative, unifying agency of Southern Baptists, the foster mother of the weaker enterprises, the founder and supporter of thousands of churches, and the coadjutor and a stimulating factor in the progress of the state conventions. Likewise, from 1928 on, its history is a story of struggle and victory, reorganization and rehabilitation, honesty and integrity.

The Carnes defalcation.—When in August, 1928, the word went out from the Atlanta office of the Home Mission Board that the treasurer of the Board, Clinton S. Carnes, had disappeared and that a preliminary examination of his books revealed that he had robbed the Board of approximately a million dollars, consternation reigned among Southern Baptists.¹

Here was a crisis in Home Board affairs. The life of the Board was at stake. Baptist honor and credit were threatened. Something must be done immediately. At the request of the Home Mission Board the Executive Committee of the Southern Baptist Convention was called to meet with the Board in Atlanta on September 4, 1928.

At that meeting a joint committee of six, three from the Executive Committee and three from the Home Mission Board, was appointed to study the situation and suggest a plan of procedure. This committee recommended:

1. That Dr. B. D. Gray be relieved of his duties as executive secretary and be elected secretary emeritus at a salary of \$2,400.00 per annum, without official authority or responsibility.

2. That the Board join with this committee in requesting the Executive Committee of the Georgia Baptist Convention to release Dr. Arch C. Cree for a period of sixty days, and that he be elected as acting executive secretary to take charge for the above period immediately upon his release by his board.

3. That Dr. B. D. Gray continue as acting treasurer for sixty days, and that he be authorized and instructed to sign checks and notes, only when they are countersigned by J. W. Wing [the Board's bookkeeper] and Arch C. Cree.²

Mr. Carnes had been through the years a trusted officer of the Board. He first came to the Board as an auditor. When the Board employed Joel R. Hunter and Company, certified accountants, to audit their books, that company sent Mr. Carnes to do the work. His analysis of the work of the Board and his comments and suggestions for the improvement in the Board's method of accounting were so illuminating and helpful that the businessmen on the Board said, "That is the kind of bookkeeping we need." Therefore, the Board employed Mr. Carnes as bookkeeper, and in 1919 at the annual meeting he was elected treasurer.³ There was not a breath of suspicion against him until he disappeared in 1928.

Carnes was apprehended in Canada and returned to Atlanta. He was indicted for embezzlement, and on February 5, 1929, he agreed to what is known as a "consent verdict" and was sentenced to a prison term running from five to seven years. He served, "on account of good behavior," a little less than five years.⁴

Debt, disappointment, trouble.—Behind the Carnes defalcation were circumstances which prepared the way for the peculations of a thief. One of these was the accumulation of debt by the Board.

The year 1920, the first year of the 75 Million Campaign receipts, marks the beginning of the financial eclipse. On the bright day of the Board's rejoicing over the vastly increased receipts for mission work the dark shadows of disaster began to gather. The members of the Board in their enthusiasm "skyrocketed" the mission budget of the Board,

doubling and tripling many of the departments, oblivious of what the future might have in store for the pocketbooks of the people.

The disbursements of the Board for 1919 were \$764,-521.52.⁵ For 1920 the disbursements were \$1,579,223.64. But the Board spent for mission work in the Convention year 1920-21, \$1,793,791.15. This was more than twice as much as the Board spent the year before. The result was a debt of \$727,622.30.⁶

That debt was the beginning of trouble. From 1920 the Board went deeper and deeper in debt. As the result of an accumulation of unfavorable circumstances—the depression in 1921, which caused the subscribers to the 75 Million Campaign to fall behind in the payment of their subscriptions, the projection of the work by the Board on the anticipated basis of \$12,000,000 in five years, which the Board was to receive from the 75 Million Campaign, and the actions of the Southern Baptist Convention in its instructions to the Board which forced the Board to borrow thousands of dollars for institutional enterprises—the Board by 1923 had incurred a debt of \$932,293.93, and by 1928 the debt was \$1,617,992.44.⁷

This indebtedness was carried with the banks. A financier was needed to handle the interests of the Board with the banks. Mr. Carnes, the treasurer of the Board, was reported to be a financial wizard and, in order to facilitate his transactions with the banks, the Board in all confidence passed on March 2, 1922, the following resolution:

Resolved, that the Treasurer be and is hereby authorized and directed, until otherwise ordered, to borrow from time to time for the use of the Home Mission Board of the Southern Baptist Convention, such sums of money as may be deemed by him necessary and proper for the business of said Home Mission

Board, and to cause to be duly executed and delivered to the persons or partnerships lending the said sum or sums of money, the promissory notes of the Home Mission Board to be payable on demand or on such dates and with interest at such rate as the Treasurer may deem proper, and to deliver as collateral security for said notes the amount or amounts of Liberty Bonds belonging to the said Home Mission Board as may be required by the lender without further act or resolution of this Board.⁸

By this resolution the Home Mission Board gave Clinton S. Carnes a free hand not only to borrow money on his own signature but also to determine what amount to borrow, what interest to pay, and what securities to hypothecate.

The Board had excellent credit in many banks, and Mr. Carnes took notes of the Board, cashed them at the banks, and appropriated the money to his own use. The Board had no record of the notes of the Board he cashed for his own use. Mr. Carnes kept the record of these transactions in his private desk in the Phoenix Realty Company office, of which he was secretary-treasurer, director, and principal owner. No knowledge of these transactions were secured until after his disappearance. Carnes took nothing from the receipts from the churches.

The Memphis Convention.—One of the most important conventions ever held by Southern Baptists convened in Memphis, Tennessee, May 9, 1929. For six months the denominational papers had discussed, pro and con, the defalcation of the treasurer of the Home Mission Board. Southern Baptists were confused, disturbed, and irritated. The destiny of the Home Mission Board, one of the important agencies of the Convention, was hanging in suspense. The honor and credit of Southern Baptists were at stake.

“The deep concern of the great throng of Baptists who

met at Memphis was, of course, centered upon the misfortune which had come . . . to the Home Mission Board. Anxiety concerning how the Convention would be able to relate itself to the facts was broadcast.”⁹

Many of the messengers went to the Convention with grave fears that there would be much wrangling and display of verbal fireworks. The first few hours of the opening session, however, dispelled whatever apprehension there was in the minds of the brethren that the meeting would be marred by confusion and acrimonious debate.¹⁰

The dominant spirit of the Convention became apparent during the presidential address by George W. Truett, who in his inimitable manner called on God “to witness that the hosts of Southern Baptists had gathered there to do His work as his Spirit led.” In fact, in his earnest, heart-gripping talk Dr. Truett completely shamed out of the meeting any opportunity for an unworthy display of feeling.¹¹

Six different plans for the disposition of the Home Board problem, varying all the way from the complete abolishment of the Board to a few minor changes in its program, were presented to the Convention.

On the motion of Charles E. Maddry, these six resolutions were referred to a committee of two from each state and made a special order for Friday afternoon. This committee, of which M. T. Andrews of Texas was chairman, made two recommendations as follows:

First, that the Home Mission Board be continued.

Second, that the eight recommendations in the report of the Home Mission Board submitted to this Convention be adopted.

Dr. Frank Tripp, of Missouri, offered a substitute motion to unite the Home and Foreign Mission Boards and create a general mission board for both home and foreign missions.

The substitute was not approved, and the report as presented by the Committee was adopted.¹²

An editorial in the *Alabama Baptist* reported:

"The Convention, by a vote of at least seventy-five per cent, showed its unwillingness to discontinue the work of the Home Mission Board or to unite it with the Foreign Board."¹³

A summary of the recommendations presented to the Memphis Convention by the Home Mission Board is as follows:

1. That some of the mountain schools be gradually eliminated.

2. That the El Paso Sanatorium be brought, if possible, to a self-sustaining basis and either sold or transferred.

3. That the Department of Evangelism be reorganized just as soon as the resources of the Board will allow.

4. That the distinctive mission work of the Board be continued and enlarged as rapidly as possible.

5. That the work in Cuba be continued and developed as rapidly as possible.

6. That the offices of secretary and treasurer be permanently combined.

7. That the work in Panama be organized as an independent Baptist mission.

8. That the co-operative mission work of the Board be limited to the states that are unable, financially, to promote their work effectively.¹⁴

A reorganized Home Mission Board.—The criticism which had prevailed about the Carnes defalcation and the general dissatisfaction over the handling of the Carnes trial caused the Convention, in order to re-establish confidence, to appoint men on the Home Mission Board who had not in any way been involved in the Carnes affair. The Home Mission

Board which met in Atlanta, Georgia, in its annual session on May 29, 1929, was composed of new members.¹⁵

They faced a most difficult situation. New to their task, the members were without the special experience and knowledge that come with years of service. The working out of the complicated affairs of a Board that was not only involved but also handicapped by decreasing receipts was a herculean undertaking.

The renewal of the notes held by the banks did not solve the debt problem. The debt had to be paid. The notes had to be renewed, unless paid, every six months. The mission work had to be readjusted so as to come within the receipts available after the payments were made on interest and principal of the debt. This adjustment was a very difficult and delicate matter.

This new Board faced four major tasks: (1) The election of a secretary-treasurer, (2) the reduction of the budget for mission work so as to come within the receipts of the Board, (3) the handling of the debt, and (4) the restoration of denominational confidence.¹⁶

The Board took seriously the instruction of the Convention concerning a drastic readjustment of its work. The budget for the ensuing year was based on the receipts of the past year, and almost half of the amount was set aside to retire the indebtedness.

The instructions of the Convention concerning the reduction in the mountain school program and the work in cooperation with the state mission boards were welcomed also. The allocations to these two departments were greatly reduced, the amount to the mountain schools being \$22,735.21 as against \$38,704.07 the year before, and to the cooperative work with the states \$78,100.04 as against \$16,261.08 the year before.¹⁷

The *Baptist Message* of Louisiana commended the action of the Board, saying that it had begun its work well by providing first for the speedy retirement of its indebtedness and then readjusting its program, small though it was, to the wishes of the people as expressed in the Convention. Such actions, the paper stated, showed the attitude of an agency that really belonged to the denomination rather than a sovereign body, and would do much to regain the confidence of its constituency. The editor concluded:

The Home Board should have the whole-hearted support of Southern Baptists as it adjusts itself to the great task of liquidating its indebtedness and responding to the Macedonian cries in the homeland. Anyone who says that the Home Mission challenge is not as great today as it was fifty years ago simply does not know whereof he speaks.¹⁸

The secretary-treasurer.—The Board in its report to the Convention in 1930 said:

No task received such earnest, prayerful thought as did the election of an executive secretary. It was not simply a question of finding a man, but it was the problem of finding *the* man for the position. For two days the members of the board sought to know the will of God. On the last night of the last day of the meeting, after a long season of prayer, the vote was taken and J. B. Lawrence, general superintendent of the executive board of the General Association in Missouri, was, in spite of his protest, unanimously elected. Believing that it was led of the heavenly Father, your Board put the matter up to Brother Lawrence as a draft to service . . .¹⁹

The heart of home missions.—When J. B. Lawrence, the newly elected secretary of the Home Mission Board, arrived at headquarters to begin his work, Arch C. Cree, the acting executive secretary of the Board, introduced him to the of-

fice force. When he came to J. W. Beagle's desk Cree said,

"This desk is the center around which the vital forces of home missions cluster. Dr. Beagle is the director of the Department of Direct Missions, which through the years has been the heart of home missions."

So it was and so it continued. Through all the years of its struggle and trial, depression, and despair, Dr. Beagle was superintendent of that department. It is one phase of the Board's work which is firmly fixed and over which the Home Mission Board has direct and complete control. Questions have been asked about other tasks, but never about direct missions. Changes have been made in the type of work in other departments but never in this. This department has remained through the years unchanged in type, method, and plan of work.

During the awful years of debt and depression through which the Board passed, practically all of the mission work done by the Board was in this department under Dr. Beagle's direction. On account of his health, Dr. Beagle retired January 1, 1943.²⁰

There were, at the close of that year, 288 missionaries in the Department of Direct Missions and twenty-one student workers during the summer months.²¹ These missionaries cared for the work in nearly seven hundred organized churches and missions. They reported for the year nearly 5,000 conversions and over 2,000 baptisms.²²

Under temporary adjustments the work of direct missions was administered by Courts Redford, Alfred Carpenter, and L. A. Brown in turn until, in 1949 Loyd Corder, who had for a number of years been connected with the Mexican mission work of the Board, became superintendent of the Direct Missions Department. Under his administration as receipts increased this department of the Board was en-

larged. In 1954 it included the Spanish in Texas, New Mexico, and Arizona and the Cubans and other Latins in Florida.

The work among the Indians in Oklahoma, New Mexico, Arizona, North Carolina, Mississippi, Alabama, and Florida was under the direction of J. B. Rounds.

The work of the Board also includes French in Louisiana, Texas, and Illinois; the Italians in Florida, Alabama, and Missouri; the Chinese in Virginia, Texas, Arizona, and California; the Japanese in the Western states; the deaf throughout the Convention territory; the industrial camps and housing centers in New Mexico and Washington, D. C.; the rescue missions, emergency home and baby placement center, and Good Will Centers and other missions in New Orleans; and many other mission centers throughout the Convention territory.²³

Facing a difficult task.—When the new secretary began his work July 15, 1929, he faced what many believed to be an impossible task. The Home Mission Board was not only so deeply in debt that many thought it could never pay what it owed but it was also so discredited that to a large degree it had lost the confidence of the denomination.

The debt was enormous. As reported by Ernst and Ernst, auditors, May 1, 1929, there were notes payable, \$1,305,531.91 and bonds outstanding, \$1,120,000.00, a total of \$2,425,531.91.²⁴

This amount, however, did not include the \$126,254.86 remaining of the \$226,126.86 stolen from the Church Building Loan Fund after crediting \$99,872 from an Honor Day offering. Nor did it include \$70,000 due on the promise made by the Southern Baptist Convention to the National Baptist Church in Washington, D. C.; nor did it include the \$125,000 of indebtedness on the operation of the mountain schools which had not been booked but had to be paid.

The Board faced a very difficult task in making its budget for the year 1930-1931. If it met the insistent demands of its creditor banks it would be necessary to allocate to the debt \$250,000. The budget for the ensuing year had to be, on account of the instruction of the Convention, made on the basis of the cash receipts of the year before, which were \$407,357.58. The fixed charges to come out of this budget before any mission work could be done were principal and interest on bonds, \$93,000, principal and interest on notes at the banks, \$157,000, a total of \$250,000. This would leave \$157,357.58 available for mission work.²⁵

The Board called the attention of Southern Baptists to its precarious condition and alerted the Convention to the necessity of reducing its mission work. The reduction might have to go beyond the instructions of the Convention if the debt were paid out of the Cooperative Program receipts of the Board. Unless the receipts of the Board were increased, there was nothing left for the Board but to abandon some of the mission work.²⁶

Getting out of the institutional field. The Home Mission Board struggled heroically to meet its obligations to the denomination. It persistently, painstakingly, and vigilantly put forth every effort within its power (1) to live within its income, (2) to meet its financial obligations, and (3) to preserve the mission work.²⁷

On account of decreased receipts, the Board was forced to readjust its work. In its report to the Convention in 1931 it made known its purpose to give itself to the task of making and baptizing disciples stating that the one great reason for the Board's existence was the evangelization of the homeland and the mobilization of the evangelized for world evangelization.²⁸

The Board had for a number of years maintained two ma-

for enterprises in the institutional field, mountain schools and a tubercular sanatorium. The operation of these institutions had been very expensive, the mountain schools costing about \$40,000 a year, not counting the salary of the superintendent, and the sanatorium costing about \$26,000 a year.

The mountain schools had done a most glorious and helpful work in a needy field, but times and conditions had changed with the years and their service was not needed as it had been in the past. Other things were more needed now.

The tubercular sanatorium had never been a success. The states had established tubercular sanatoriums, and doctors had changed their treatment of tubercular patients. No longer did they recommend that their patients go West. The sanatorium was not needed as a missionary enterprise.

These institutions, for the past five years, 1928 to 1933, had been operated at a total cost of \$245,228.39. This is an average annual cost of \$49,045.69.²⁹ The financial condition of the Board was such that it could not continue this expense.

The mountain schools were closed in 1932, and the school buildings and equipment were made available to local boards of trustees who could continue to operate the schools on their own responsibility if they desired to do so.³⁰ Some of the schools were continued under this arrangement.

The tubercular sanatorium could not be closed because of the bond issue against it, but an adjustment was made in its operation by which the Home Mission Board was relieved of the expense of maintaining it. W. W. Britton, tubercular specialist, agreed to take over the operation of the sanatorium without cost to the Home Mission Board. He assumed charge of the institution on October 1, 1930, and continued in charge until the institution was closed in October, 1937.

The sanatorium property was traded to the Foreign Mis-

sion Board for property in the city of El Paso. This property was used by the Home Mission Board as a seminary in its Spanish-speaking mission work and the sanatorium property was used by the Foreign Mission Board as a publishing plant.³¹

The Board's integrity established.—Administration is easy when there is money in the treasury with which to meet all present needs and there are no harassing creditors clamoring for the immediate payment of their accounts. But when an institution is overwhelmed with debt and there are bankers at the door, and there is no money with which to satisfy their demands, administration is a nightmare of despair.

Such was the condition of the Home Mission Board in 1933. Its receipts had dropped each year for the past four years. In 1929 the Board received from the Cooperative Program \$415,870.21; in 1930, \$407,357.58; in 1931, \$386,562.54; in 1932, \$284,546.14; in 1934, \$230,793.07. In four years the receipts of the Board from the Cooperative Program had dropped \$185,077.14.³²

Under these conditions the Board could not continue. It could not pay even the interest on its debt and do any mission work. On December 5, 1933, the Board passed a resolution asking for a conference with its creditors. A committee from the Board met with the representatives of the bondholders in St. Louis, Missouri.³³

An extension of five years on the principal of the Board's entire debt was secured. During this period the Board would have only the interest to pay but could pay any amount it might have available on the principal. The agreement also provided that the Church Building Loan Fund, special designated gifts, and the Annie Armstrong Offering made by Woman's Missionary Union were trust funds that could not be touched for the debt.

Handling and paying the debt.—After the Board secured a five-year extension on the principal of its debt the finance committee of the Board had some difficulty in getting the banks to sign five-year notes. They claimed that an organization depending only upon voluntary contributions from churches in a loosely organized body like the Southern Baptist Convention did not have credit standing. But since there was no other way in which the banks could hope to get their money, they went along with the bondholders and accepted the five-year notes.

They were soon to learn that they were mistaken about Baptist credit standing. In 1940, when the Board had paid all the principal of its debt except \$850,000, a securities sales company offered to refinance the debt with debenture bonds at $3\frac{1}{4}$ and $3\frac{1}{2}$ per cent interest. The salesman said that the record of the Home Mission Board in handling its debt established for it a credit rating comparable to that of sound secular corporations and justified the low rate of interest secured by such concerns.

The company was given the contract and quickly sold the entire issue of \$850,000, some of it to banks which held notes of the Board.³⁴

In 1942, after large payments had been made on the debenture bonds, bringing the debt down to \$550,000, another proposition came which revealed the credit standing of the Board. The First National Bank of Atlanta, without solicitation from the Board, offered to take up the indebtedness of the Board on promissory notes at $2\frac{1}{2}$ per cent interest without security of any kind.

This proposition was accepted. The bank loan was made. The debenture bonds outstanding were taken up and paid on February 1, 1942. The Home Mission Board had so completely established its credit that it could borrow money at

the banks at 2½ per cent interest on its open notes, setting a record that has hardly been surpassed by any denominational agency.³⁵

On May 12, 1943, the last note on the Home Mission Board debt was paid. The report to the Convention in Atlanta, Georgia, May 15, 1944, contains the following joyous words:

. . . The debt which has hampered the Board in its work for the past fifteen years has been paid. Relieved of this burden the Board is now ready and is making its plans to enlarge its work in the various fields. I can now speak of the tragic years through which we have passed with assurance because they have become an asset as we have risen on the trials and struggles of that period as stepping-stones to higher things. We rejoice in the fact that we have handled our difficult debt problem without disturbing the denomination with special appeals and without asking for special consideration of any sort. We have learned that His name is Immanuel—God with us—for we could never have gotten through without divine help. Crushed with debt and besmirched with the odium of the defalcation of a trusted officer, the Home Board struggled under tremendous difficulties. In that tragic hour there was but one thing we could do and that was to travel with Christ towards tomorrow. This we did. We put the promises of God to the test. He gave us a motto, "Trust the Lord and Tell the People." He gave us a passage of Scripture as an anchorage to our faith, "But my God shall supply all your needs according to his riches by Christ Jesus" (Phil. 4:19). He gave us a mission slogan, "The making and baptizing of disciples." He gave the pillar of cloud by day and fire by night to lead us across the Red Sea of discouragement and through the wilderness of financial disaster and across the Jordan of debt payment into the Promised Land of credit integrity and financial security . . .³⁶

The Bottoms trust.—In 1918 Mr. and Mrs. George W. Bottoms, of Texarkana, Arkansas, gave to the Home Mission Board one thousand shares of Crowell-Spencer Lumber

Company stock valued at \$100,000.³⁷ Mr. Bottoms stipulated that Mrs. Bottoms was to have the privilege of designating where and how the income from the stock was to be used.

Mrs. Bottoms made no request concerning the use of the income until the Board had received and used \$119,000 in its current work. In 1927 Mrs. Bottoms requested that the income from the stock be used in building a school in Havana, Cuba. The Board, knowing Mrs. Bottoms' interest in the work in Cuba, readily entered into an agreement with her to use the money for that purpose.

This agreement was consummated in a legal contract between Mrs. Bottoms and the Home Mission Board on January 9, 1929. In this contract a trust was established for the proposed school in Cuba, with the Texarkana National Bank as trustee.³⁸

Into this trust Mrs. Bottoms put \$50,000 in cash and shares of Meridian Lumber Mills stock valued at \$200,000. The Home Mission Board put in the thousand shares of Crowell-Spencer Lumber Company stock received from Mr. Bottoms and promised to put \$100,000 of the cash which it had received in income from the stock just as soon as it was able to spare the money.³⁹

In 1932 it became evident, when the lumber stock in the trust failed to pay a dividend, that the income from the trust would not be sufficient to build and maintain the college in Cuba. At the same time, the income of the Home Mission Board had dropped so low that the Board could not assume any financial responsibility whatever in the erection of the college. The Board notified Mrs. Bottoms of the situation it faced and asked for a conference with her, looking to an adjustment of the trust.⁴⁰

At the annual meeting of the Board in May, 1932, a committee was appointed to confer with Mrs. Bottoms. After

considerable time spent in negotiations with Mrs. Bottoms and the trustee bank, an adjustment of the trust was secured in which Mrs. Bottoms received the \$50,000 she had put into the trust and the Home Mission Board was relieved of the obligation to pay into the trust the \$100,000 agreed to in the original indenture. The rest of the money and securities were set up as a trust, "the income . . . to be used in the mission work of the Home Mission Board in Cuba, or among the foreigners and Indians in the homeland."⁴¹ The Board had received, up to February 1, 1956, a total of \$900,-337.23 from the Bottoms gift.

Woman's Missionary Union.—The Home Mission Board is under lasting obligation to Woman's Missionary Union for the support given in prayers and offerings to home missions through the years. Woman's Missionary Union started the Church Building Loan Fund with a gift of \$20,000. During the years of struggle, from 1929 to 1943, the annual offering for home missions (begun in 1880 and later named for Annie Armstrong, the first corresponding secretary of Woman's Missionary Union)⁴² saved the mission work of the Home Mission Board.

The receipts of the Annie Armstrong Offering increased from year to year. In 1930 it was \$73,045.08. In 1943 it was \$290,111.82.⁴³

The women of the Southern Baptist Convention not only give their money to support home missions, ". . . they are circulating hundreds of thousands of pages of missions literature, writing thousands of letters, editing scores of pages in our denominational papers, organizing missionary societies, teaching the children and young people about missions, sending sunshine into the homes of our missionaries with their prayers, guiding and fostering the missionary spirit in our churches, and performing much other labor which sta-

tistics cannot give but whose 'record is on high,' and concerning which the Master has doubtless said, 'She hath done what she could.'"⁴⁴

The city of New Orleans.—The city of New Orleans, one of the largest industrial centers in the South, has through the years been an important home mission field for Southern Baptists. One of the first instructions given to the Home Mission Board by the Convention was to establish work in New Orleans, and in the first group of missionaries sent out by the Board was I. T. Hinton, who went to the First Baptist Church there as mission pastor.⁴⁵

The Board sustained the First Baptist Church for many years, helping to support its pastor and building a house of worship for it. The Board also saved to the denomination the Coliseum Place Baptist Church when it seemed lost in the struggle during the period of reconstruction after the War Between the States. The Board bought the lots, built the houses of worship, and supported the pastors of the churches for many years to get the work in the city started.

Jointly with the Sunday School Board, the Home Mission Board helped to make the first payment on the Sophie Newcomb College property, the first home of what is now the New Orleans Baptist Seminary.⁴⁶ The Board also gave \$250,000 to make the first unit of the Southern Baptist Hospital in New Orleans possible.⁴⁷

Along with the growth of the city, mission work in New Orleans was expanded. In addition to the witness of the mission churches planted and sustained by the Board, institutions were established. The Rachel Sims Memorial Mission was begun in 1919. In 1922 Rachel Cabe Sims came as missionary and continued a faithful worker until her death in 1930. The mission was named as a memorial to her.⁴⁸

In 1926 the men's Rescue Mission was opened with J. W.

Newbrough as superintendent. Dr. Newbrough retired on December 15, 1939. Since it was first opened not a day has passed without a service. More than half a million men have sat in the chapel and heard the gospel, and more than twelve thousand have made public profession of faith.⁴⁹

The Toledano Mission was established in 1938, and the Bowen Center Mission in 1945. The River Front Mission was started by Gladys Keith and with its several mission service centers expanded its ministry to cover a territory from Magazine Street to the Mississippi River, and from Audubon Park to the business district, an area approximately sixty blocks long and ten blocks wide.

The Woman's Rescue Home was opened in October, 1933, and has, in its service to unmarried mothers, given to many a girl a new beginning in life.⁵⁰ On July 1, 1948, a Baptist Baby Home was established to place the babies born in the Rescue Home in good Christian homes.⁵¹

Through stress, trial, and discouragement the Home Mission Board held on in New Orleans. Since 1845, under many unfavorable conditions, it has kept the light of gospel truth shining, though dimly some of the time. The 1956 reports showed in New Orleans more than sixty Baptist churches, a Baptist hospital second to none, a Baptist theological seminary ranking with the best, a number of missionary institutions, and an efficient and well-organized city mission program, all of which have made that city a stronghold of Baptist faith.

Looking to the future.—In 1935 the Board's receipts began to increase. Woman's Missionary Union's offerings during the March Week of Prayer increased also.⁵² The Hundred Thousand Club, adopted by the Convention in Washington, D. C., in 1933, had begun to function. In 1935 the Board received from all sources \$416,576.85.⁵³

In 1943 the receipts were \$992,708.67.⁵⁴ The budget of the Board for 1943 was \$733,207.67. Significant in the budget was \$140,000 to take care of the principal and interest on the debt. This amount, with additional funds from the Hundred Thousand Club, enabled the Board to liquidate the debt which had for twenty years been a burden.

On May 12, 1943, the last note was paid. The Board was, for the first time since 1920, free from debt. It had fully discharged obligations which at the peak totaled nearly \$2,500,000. This was a dynamic and exclusive demonstration of Southern Baptists' responsibility in meeting debts of which the Home Mission Board's were the most crucial.

The denomination's response to the Carnes defalcation was expressed by the Convention's president, George W. Truett, in 1928, when he said to newspaper reporters in Atlanta, "Tell the people that Baptists are honest. Tell them that we will pay all."⁵⁵

When the announcement was received that the Home Mission Board's debt was paid, J. E. Dillard, publicity director for Southern Baptists, said:

Three cheers for the Home Mission Board! Its financial record the past ten years culminating in debt freedom on May 12 has never been surpassed in Baptist history.

It reflects great credit upon the strategy and management of the Board, and the liberality of the denomination. It is heart-lifting and challenging to all Southern Baptists . . .⁵⁶

NOTES

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3. *Ibid.*
4. Seay, *op. cit.*, chapter 7.
5. *Annual of the Southern Baptist Convention*, 1919, p. 448.
6. *Annual of the Southern Baptist Convention*, 1921, pp. 472-76.
7. *Annual of the Southern Baptist Convention*, 1928, p. 286.
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10. *Ibid.*
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19. *Annual*, 1930, p. 253.
20. *Annual*, 1943, p. 225.
21. *Annual*, 1944, pp. 281-82.
22. *Southern Baptist Home Missions*, XIV (March, 1943), 4.
23. *Annual*, 1954, pp. 258-72.
24. *Annual*, 1929, p. 67.
25. *Annual*, 1930, p. 255.
26. *Annual*, 1931, p. 280.
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30. *Annual*, 1932, p. 270.
31. *Annual*, 1938, p. 268.
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36. *Annual*, 1944, p. 280.
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38. *Annual*, 1929, pp. 300-302.
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40. *Annual*, 1932, p. 271.
41. *Annual*, 1933, pp. 238-39.
42. Ethlene Cox, *Following in His Train* (Nashville: Broadman Press, 1938), p. 217.
43. *Annual*, 1930-43, Home Mission Board treasurers' reports.
44. *Annual*, 1936, pp. 228-29.

45. *Proceedings of the First Triennial Meeting of the Southern Baptist Convention*, 1846, p. 33.
46. *Annual*, 1918, p. 38.
47. *Annual*, 1923, p. 97.
48. *Southern Baptist Home Missions*, XIX (May, 1948), pp. 10-12.
49. *Annual*, 1940, p. 297.
50. *Annual*, 1934, p. 253.
51. *Annual*, 1949, p. 184.
52. *Annual*, 1943, pp. 224-25.
53. *Annual*, 1936, p. 228.
54. *Annual*, 1944, p. 317.
55. *Southern Baptist Home Missions*, XIV (July, 1943), p. 4.
56. *Ibid.*, p. 5.

Widening Reach and Increasing Power

WHILE THE HOME MISSION BOARD was struggling through the debt and depression years, the administration, even though the task of meeting obligations was heavy and harassing, was thinking and planning for the years ahead.

The members of the Board were conscious of their responsibility and had an unfaltering conviction that God had called and commissioned Southern Baptists to carry the gospel of redeeming love to every nation in the world. This conviction was voiced in the report made to the Convention in 1940.

. . . Christ has called us into a campaign for the conquest of the world through the preaching of the gospel. Every resource we have in men and money, every institution and every church must be mobilized for and dedicated to the God-given task of preaching Christ and Him crucified to a lost world.

The strategic point of approach to this world-task is the homeland. Christ must conquer in the homeland if we expect to win victories for Him in lands afar. We must make the religion of Jesus triumphant at home if we would make it triumphant abroad. We must show that the gospel of Jesus Christ can solve the problems of the modern world by solving those problems here at home . . .¹

New issues, new problems, new tasks.—When the Board's debt was paid there were new issues, new problems, new tasks to be faced. Anticipating the glad hour of freedom from debt, surveys of the mission fields and tasks preparatory to enlarging the work had been made. These surveys indicated that the task of evangelizing the homeland had become bigger, more difficult, and more insistent. Home missions in the future would be more fundamentally necessary and important in the ongoing of the kingdom of God than ever before.²

Social conditions had changed. There was a shift in population. The draft of men for the army, the demand for workers by the establishments which were manufacturing war materials, and the mechanization of the farms had drawn men from the countrysides and the small towns into the cities and manufacturing centers. This had created new mission fields which were great in their need and difficult in their nature.³

Not only so, but throughout the South there were rayon, woolen, and cotton mills and smelters and foundries where the government was spending millions of dollars in projects connected with war. These various enterprises had created new fields of work for the Home Mission Board.

Along the entire Gulf Coast there was a rapidly developing trucking industry where people of all nationalities raised vegetables for the tables of America. There were oil fields in Oklahoma, Texas, and Louisiana where sin camped and where children were growing up without schools or churches. There were mining camps in the Allegheny and Ozark mountains and lumber and turpentine camps in the pine regions of Mississippi, Arkansas, and Louisiana—both were mission fields of need.⁴

Also, great stretches of territory were, by the extension of

the area of the Southern Baptist Convention, added to the mission fields of the Home Board. In the years from 1940 to 1953 the Convention went to the Pacific Ocean, taking in eighteen states; and north to the Arctic Circle, taking in Alaska. The inclusion of this vast territory increased the area served by the Board from 1,207,821 to 2,196,463 square miles.⁵

An enlarged task.—These social and economic changes gave to the Home Mission Board an enlarged task. With an expanding field there came a new imperative—an imperative which imposed upon the Board an obligation unparalleled in its demands, incomparable in its need, and unequaled in its importance, an imperative to establish in the homeland a virile, vital, comprehensive home mission program by which the potent spiritual forces of the denomination could be mobilized and directed in the task of evangelizing the homeland for world conquest for Christ.⁶

The Home Mission Board was peculiarly fitted for this task. Its functions were unique in many respects. It was a mission board, a survey board, a unifying agency, and a connectional board through which the impact of the whole denomination could be brought to bear on the mission tasks which were Convention-wide in their nature.⁷

In co-operation with the state mission boards, the Home Board gave to Southern Baptists unity in the mission work in the homeland which was essential not only to the integrity of the denomination but also to the deeper needs in the work of world evangelization. The Home Mission Board furnished the link between the state organizations, which Baptist polity could not provide, and gave to Southern Baptists a solidarity in world missions on a co-operative basis which other denominations secured by ecclesiastical overhead control.⁸

Working in this unique relation with the state organizations, the Board enlarged its work so that in 1956 it was efficiently organized with twelve well-established departments and 1,493 missionaries (including student workers). There were 37,475 conversions that year, 105,426 sermons and addresses delivered, 725 new missions opened, and 410 churches constituted. In the department of evangelism there were thirteen simultaneous crusades directed which resulted in 7,018 baptisms and 10,789 total additions.⁹

The Chaplains Commission.—The Southern Baptist Convention, at its meeting in Birmingham, Alabama, in May, 1941, designated the Home Mission Board as the agency to promote religious work in the army camps. The instructions were threefold: "(1) to have charge of the religious work of the denomination in the camps; (2) to give denominational certification to Southern Baptist preachers for the chaplaincy; and (3) to co-operate with the state mission boards in the work contiguous to the camps."¹⁰

A meeting was held with the state secretaries in Nashville, Tennessee, June 10, 1941, in which the religious work in and around the army camps was assigned (the states to work outside and the Home Mission Board inside the camps) and a campaign launched to raise \$300,000 to finance the work. The Home Board was to receive 10 per cent of the net amount raised and the states the rest.¹¹

Alfred Carpenter, pastor of the First Baptist Church of Blytheville, Arkansas, was elected superintendent and began his work on July 2, 1941. In his first report to the Convention he called attention to the seriousness of the situation. The Government was planning for a ten-year war and ten million men in the armed forces. At least five thousand chaplains would be required. Southern Baptists' quota would be five hundred.¹²

Heroically, Carpenter prosecuted the task assigned. He kept the Southern Baptist quota of chaplains for all branches of the armed service filled. In 1944 he reported that approximately one thousand Southern Baptist ministers had seen service in the chaplaincy.¹³ In 1946 he reported that during the period from July 1, 1941, to April 1, 1946, the Chaplains Committee had endorsed 1,254 Southern Baptist ministers to the armed forces.¹⁴

The war ended, but the work of the Chaplains Committee did not end. The American army was scattered over the world, and wherever there were soldiers there had to be chaplains. There was also a great host of wounded and debilitated soldiers. These had to be hospitalized. The government erected a number of hospitals and asked for a chaplain for each.

In 1949 the Chaplains Committee was made a commission of the Southern Baptist Convention. The relation of the Commission to the Home Mission Board was not changed. The chaplaincy remained under the direction of the Home Mission Board, and the Home Mission Board was continued as contact agency of Southern Baptists with the armed forces. The work of the Commission was the same with the additional responsibility of certifying to local draft boards the ministerial status of those ministers claiming deferment.¹⁵

The Home Board home.—One of the important things accomplished in 1946 was the securing of a building for a permanent home of the Board. At the annual meeting of the Board in 1944 a resolution was passed instructing the executive committee of the Board to purchase, with the funds received from the sale of the mountain school property, a building for a permanent home of the Board.¹⁶

The special committee appointed to find a building rec-

commended the purchase of a building at 494 Spring Street, N.W., in Atlanta. This building was bought in 1945, but because of a lease held by the navy the Board did not move into the new quarters until February, 1946.

However, this building was found to be inconveniently located, being too far from the downtown section of the city. Frank Garrison, president of the Board, found through a real estate agent that the building could be sold for a profit, including the rent of about \$35,000 received from the navy, and that another building at 161 Spring Street, N.W., could be purchased for \$200,000. This new building was in every way what the Board needed as a permanent home. The sale and purchase were made, and the Board moved into its new and permanent home in June, 1946.¹⁷

This building had only three stories, but the Board's plans provided for an eight-story building. The contract for the five upper stories was let in 1948, and the building was finished in 1949. The Board had then an eight-story office building, fully air-conditioned, which was worth at least \$1,000,000. For the first time in its history of over a hundred years the Home Mission Board was adequately housed for its work.¹⁸

A Southern Baptist type of evangelism.—One of the first departments of work to be re-established after the Carnes defalcation was that of evangelism. This department was discontinued in the readjustment of the Board's work in 1929. But the Convention at that time instructed the Board to re-establish the department just as soon as finances would permit.¹⁹

In 1936 the Board reported that the money was available and it planned in the near future to re-establish the Department of Evangelism.²⁰

The importance of having a distinctive Southern Baptist

type of church-centered evangelism was emphasized by the Board. The organizational setup was to be different from that of former departments. There would not be a corps of evangelists and singers but only a directive and promotional staff. It was to be a Convention-wide program of Bible-centered, church-promoted, soul-winning effort in co-operation with the state mission boards. The plan looked ultimately to an evangelistic department with a superintendent giving his entire time to evangelism in each of the states.²¹

On motion of M. E. Dodd, of Louisiana, the Convention voted to "approve the plan and purpose of the Home Mission Board to re-establish the department of evangelism." The Board elected Roland Q. Leavell, who was then pastor of the First Baptist Church of Gainesville, Georgia, as secretary of evangelism. He began work on January 1, 1937.

Dr. Leavell majored in city and association-wide simultaneous evangelistic campaigns. For five years he served efficiently and effectively, resigning on December 31, 1941, to accept the pastorate of the First Baptist Church of Tampa, Florida.²²

That larger payments might be made on the debt, the Board did not elect another superintendent until 1944. When the last note was paid, Fred Eastham, pastor of the First Baptist Church of Wichita Falls, Texas, was elected and began work on December 15, 1944.

Dr. Eastham assisted Dr. Dodd in the Centennial Evangelistic Crusade, which was inaugurated by the Southern Baptist Convention in Atlanta, Georgia, in 1944 and referred to the Home Mission Board for promotion. The Board secured Dr. Dodd as director. His church released him for the work and paid his salary.²³

After two years of service Dr. Eastham resigned to accept the pastorate of the First Baptist Church of Springfield, Mis-

souri. At the annual meeting of the Board, November 7, 1946, C. E. Matthews, superintendent of evangelism in Texas, was elected to head the Department of Evangelism for the Home Mission Board. He began on January 1, 1947.²⁴

The organizational setup for the Department of Evangelism was to be a co-operative work with the state organizations. Each state was to have a department of evangelism with a full-time superintendent paid jointly by the Home Mission Board and the state mission board.²⁵

The task of the Board's Department of Evangelism was to develop a distinctive Southern Baptist type of evangelism, in doctrine and technique, and to promote throughout the denomination the evangelistic spirit, impulse, and know-how so that there would be unity of purpose, plan, and program in winning the homeland to Christ.

Dr. Matthews and his co-workers worked with great energy and success. In addition to the work in the field directing evangelistic crusades, Dr. Matthews prepared a book, *The Southern Baptist Program of Evangelism*, which is unsurpassed as a guidebook in the evangelistic field.

In 1956 sixteen states had full-time secretaries of evangelism and six states had combination men who, as superintendents of state missions, directed the evangelistic work also. All the states were united in a co-operative effort in promoting a Southern Baptist type of church-centered evangelism.²⁶

When the Home Mission Board launched this unified, church-centered, Convention-wide, Southern Baptist program of evangelism in 1947, there were that year 253,361 baptisms.²⁷ In 1955 there were 416,867 baptisms, about 25,000 more than had ever been reported in a single year before.²⁸ The 1955 Convention-wide simultaneous crusade

undoubtedly did much toward making this record possible.

The unified Convention-wide program of evangelism promoted by the Home Mission Board was far more than emphasis on simultaneous crusades. It included a well-developed program for every association and a program of evangelism for the local church. Much emphasis was placed on development of these local programs.²⁹

Because of his health Dr. Matthews retired as secretary of the Department of Evangelism on January 1, 1956. Leonard Sanderson, assistant executive secretary and secretary of evangelism in Tennessee, was elected to succeed Dr. Matthews.³⁰

In 1953 the Department of Evangelism was extended to include the National Baptist Convention, U.S.A., Incorporated. W. C. Trotter, pastor of Union Evangelist Baptist Church, Chicago Heights, Illinois, was elected as secretary of evangelism for the Negroes. A joint evangelistic committee composed of members from the National Baptist Convention, U.S.A., Incorporated, C. E. Matthews, and Guy Bellamy of the Home Mission Board was set up to implement evangelism among the Negroes.³¹

A new approach to the Negro work.—The Board had worked with the Negroes since 1845. But times and conditions changed, and with these changes there was need for new methods of approach to the mission task. This was especially true in the Negro mission work. There had been several shifts in policy, but none of the methods of work met adequately the fundamental needs. Therefore, the Board planned to make a new study of the problem.³²

In 1935 Noble Y. Beall, who was promoting a very effective work with the Negroes in his local field, was elected superintendent of Negro missions and was instructed to make a careful survey of the mission work for the Negroes,

with special reference to what the Home Board was doing and the greatest needs of the Negro Baptists. That survey showed that what the Home Mission Board was doing did not fully meet the main needs of Negro Baptists.³³

Beall and the executive secretary of the Home Mission Board met with the executive committee of the National Baptist Convention, U.S.A., Incorporated, in Chicago for conference on the type of work that would help the Negroes the most.

Every phase of mission work was discussed. The Negroes were very frank to say that they did not need Southern Baptists to do evangelistic work for them. What they needed most of all was well-educated and well-trained preachers, and they asked for help in the education and training of their preachers.

In response to this appeal arrangements were made with Negro colleges by which the Board would pay the salary of a teacher to be the head of the ministerial education department in each college.³⁴ These teachers were to give their entire time during the school session in teaching the ministerial students the Bible and other studies which would prepare them for the ministry and in the summer were to hold institutes for the pastors who could not attend school.

The Committee on Negro Ministerial Education, Ryland Knight, chairman, said in its report to the Convention in Oklahoma City, 1939:

We are glad to report the advance which our Home Mission Board has made this year in its work for Negroes. Dr. Noble Y. Beall who is giving himself particularly to this field of service is proving most valuable and helpful. Our Board has been able, this year, to carry forward a program which Dr. J. B. Lawrence has had in mind for a number of years, namely, the placing of teachers of the Bible, employed by the Home Mission Board, in

Southern Negro colleges. In this way, both the ministerial students and the lay students in these schools are being offered instruction in the Bible and in Christian leadership . . .³⁵

The Board, on January 1, 1941, appointed Roland Smith, a Negro, as assistant to Dr. Beall in the Negro work. It also authorized the appointment of a student secretary for the Negro colleges. A man was employed for this work, but because of objections raised by some of the Negro officials the Baptist Student Union program in the Negro colleges was not begun at that time.³⁶

Dr. Beall resigned in 1944, and Roland Smith, his Negro assistant, was elected by the Board as director of the Negro mission work. He served until Guy Bellamy was elected and began work on February 1, 1949.³⁷

The work in this department had developed until it included a number of important activities. There were Negro mission centers in the cities, teacher-missionaries in the colleges, institutes for pastors and workers, extension educational centers from the colleges for the pastors, scholarships for ministerial students, summer student workers, conferences held with Negro leaders for study and planning, libraries for Negro pastors and churches, and the correlation and co-operation of the churches in evangelistic and missionary activities.³⁸

M. N. McCall and Cuban missions.—On Sunday morning, March 8, 1947, one of the great missionaries of his day and generation was called to his heavenly home. Moses Nathaniel McCall had served for forty-two years in Cuba, his service spanning the growth of Baptist work in that land from small and troubled beginnings to rich and fruitful fulfillment.

After Dr. McCall's death the missionaries and Cuban pastors unanimously requested the Home Board to appoint

Herbert Caudill, who had been Dr. McCall's assistant for ten years, as superintendent. The work was continued under his direction without sensational progress but with steady growth.³⁹

In 1950 a seminary building was erected on the lot originally bought for a college, a lot with commanding position overlooking the city of Havana. This building was an important addition to the mission work as well as a boost to the standing of Baptists in the city.

In the report of the work in 1955 Dr. Caudill said, "Our Cuban churches continued to advance in 1954 in stewardship in spite of the fact that general economic conditions were not favorable . . . Total contributions in our churches reached \$129,027.07, an increase of 18 per cent over 1953." He also reported a gratifying increase in the work—145 missionaries, eighty-four churches, and 149 missions. Two new churches were organized and 515 converts were baptized, which brought the membership of the churches in Cuba up to 7,999 and the Sunday school enrolment to 15,886. Also, eight young men received diplomas from the seminary that same year.⁴⁰

The Co-operative Missions Department.—It was always the purpose, plan, and practice of the Home Mission Board to work in harmony and co-operation with all the agencies of the Southern Baptist Convention, but especially with the state mission boards. There was in the field of the Board's work a very close approach to the state organizations and their work.

The Co-operative Missions Department stemmed from the closeness of relation between the Board and state mission agencies of Southern Baptists. This co-operative relation solidified Southern Baptists and unified their mission work so that state and home missions blended in a great

Convention-wide movement for the evangelization of the homeland and the world.⁴¹

In looking with favor upon every opportunity for co-operative service with the state organizations, the Home Mission Board only followed the repeated instruction of the Southern Baptist Convention, which again and again charged the Board to keep in as close touch as possible with the state bodies. In doing this the Home Mission Board became a great conserving and unifying agency in Southern Baptist denominational life.

The Co-operative Missions Department, S. F. Dowis, secretary, became one of the larger departments of home mission work. The program of work in this department grew to include city missions, rural missions, mountain missions, Western and pioneer missions, a rural survey program, trailer-camp ministry, military personnel program, work with broken homes, work with juvenile delinquents, a correspondence Bible course, and a rural church building program.⁴²

(1) *City missions*.—The type of city mission work promoted by the Home Mission Board is different from anything before attempted by Southern Baptists. The work is not *for* and *in* the churches but rather *through* the churches. The heart of the program is the establishing and mothering of missions. The Board assumed that the only way to evangelize the cities is to fill them with churches. There are other important features in this program, but that of first importance is the planting of churches.⁴³

(2) *Rural missions*.—The objective of the rural mission program was, from its beginning, the revitalization of the country churches. The task was to gather information concerning the conditions and needs of the country churches, to call the attention of the denomination to those needs, to

alert the organizations, colleges, and seminaries to the importance of the country churches, and to challenge the finest of the ministerial students to consider rural church work as a field of service. A Convention-wide organization for the study of the rural church and its needs was formed. This organization was to prepare, in the most scientific way, a program for the revitalization of the country churches.⁴⁴

(3) *Building rural churches*.—In 1940 the Board, seeing the need for better buildings for the country churches, employed Percy Ray, who had demonstrated his efficiency as a church builder, to promote the building of church houses for country churches. He remained with the Board in this work until January 1, 1954. During his period of service he led in the building of thirty-five churches out in the open country. These churches were built of brick with ample auditoriums equipped with manufactured pulpits and pews and with Sunday school rooms. These churches, which would have cost between fifteen and twenty thousand dollars if built on contract, were all dedicated free of debt without a dollar from the Home Mission Board.⁴⁵

(4) *Broken homes and delinquents*.—A department in the field of social service was authorized by the Board in 1952 and was begun in 1953. The work of this department is confined to counseling where homes are in danger of being wrecked and in assisting in the restoration of juveniles who have fallen into the hands of the law.

(5) *Military personnel*.—The work in this department has to do with the task of the church for those who are drafted into the armed service. A program is offered by which contact with the draftees is maintained while they are in the service and after they are discharged as well.⁴⁶

(6) *Correspondence Bible course*.—This course, which provides a simple, direct Bible study, is free for all who de-

sire to take it. No credit is given, but a certificate is given to those who finish the course. There were enrolled over eight thousand in this course in 1954.⁴⁷

Western and pioneer missions.—The fifteen Western states, including Kansas, Nebraska, North Dakota, South Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, Nevada, Utah, Idaho, Oregon, Washington, and California, constitute the area of Western missions work. This is one of the most rapidly expanding phases of home mission work. In these fifteen states there is a population of 25,000,000, and about 18,000,000 are unchurched. There are 750 Southern Baptist churches and about 1,250 churches of other Baptist groups. There are between four and five thousand incorporated towns and cities without a Baptist church.⁴⁸

Publicity, education, and promotion.—As the years passed and new methods developed in public relations, the Home Mission Board increasingly put great emphasis on publicity, education, and promotion. Its motto, adopted by Dr. Lawrence in 1929, was, "Trust the Lord and Tell the People." The Board tried to live up to that slogan.⁴⁹

At first, because of financial conditions, the executive secretary handled the publicity, along with many other duties, but the task became too heavy.

Joe Burton, pastor in Texas, was elected director of publicity and began work in January, 1937. He worked in this capacity until 1942 when the department of education was created. He was designated secretary of education, in charge of the department.

Mrs. Una Roberts Lawrence, who had been with the Board as mission study editor since 1926, was assigned to this department, in charge of mission study.⁵⁰ She served until 1948 when she retired.

Mr. Burton furnished publicity material to the denominational papers, edited the home mission magazine, wrote a mission study book, *Epochs of Home Missions*, and directed each year the production of a graded series of mission study books. When he resigned from the Home Mission Board as director of publicity and education on December 31, 1945, to accept a position with the Sunday School Board, John Caylor, pastor of Highland Baptist Church, Shreveport, Louisiana was elected. He began work on January 1, 1946.⁵¹

When Dr. Caylor became secretary, the Department of Education and Publicity included schools of missions, mission study, visual education, promotion, and publicity. Soon the work grew so much that a division of responsibility became necessary. In 1951 the department was divided into three departments: education and publicity, promotion, and schools of missions.⁵²

Dr. Caylor was elected secretary of the Department of Editorial Service, thus becoming editor of the magazine *Home Missions* and the home mission study books, tracts, and brochures. In 1955 the number of magazine subscriptions reached an all-time high. The average circulation was 146,859. Ten new mission study books were published in 1955, and 222,767 copies were sold.⁵³

The Promotion Department.—L. O. Griffith, promotional secretary of Kentucky, was elected to direct the new office of promotion for the Home Mission Board and began work on May 1, 1951.

This department produces filmstrips, color slides, and sound motion pictures on phases of home mission work; sends news releases to the press; and prepares other printed material having to do with promotion.⁵⁴ The promotional secretary also supervises the displays and exhibits of the

Home Mission Board at the Southern Baptist Convention, Glorieta and Ridgecrest assemblies, camps, state Royal Ambassador congresses, Brotherhood conventions, and other denominational meetings.

Among the promotional items published and distributed have been attractive desk calendars, flat pictures, maps of the mission fields, Bible study guides for Vacation Bible schools, and recordings of evangelistic radio messages and the "Good News Hour."⁵⁵

Schools of missions.—For many years the Home and Foreign boards promoted schools of missions spearheaded by Woman's Missionary Union, but there was no specific department of work for the purpose of promoting these schools.

The Home Mission Board, realizing the importance of mission study, in 1942 created a department of schools of missions and asked L. W. Martin, missionary in the mountains of Kentucky, to be in charge. He began work on January 1, 1943, and succeeded in bringing the various missionary agencies together so as to establish a functioning department.⁵⁶ In his report for 1953 he said:

Our goal of one million grand total attendance for one year was surpassed in 1952 with 1,170,521. This record is amazing and gratifying if one understands that attendance was realized largely with "borrowed" help . . .

Schools of Missions have become a regular program . . . in many associations . . .

We are pleased to believe that during the past ten years Schools of Missions have contributed much to Southern Baptists' increased giving and praying and to the hosts of volunteers for mission service.

During these years with 20,928 churches participating and with 6,624,335 total attendance, 2,909 have professed faith and 11,000 have surrendered for definite service.⁵⁷

Other ministries and outposts.—While the larger sections of the work of the Home Mission Board were organized into departments with a superintendent over each, there were missionary projects just as important but not extensive enough to be a separate department. These have been listed in the Board's report as "Other Ministries" or "Outposts." These eight mission projects are as follows:

First, Jewish missions. The first missionary in this field was Jacob Gartenhaus, a converted Jew.⁵⁸ When he retired as fieldworker for the Jews in April, 1949, Frank Halbeck was elected to succeed him. In his report to the Convention in 1954 Halbeck stated, "The principal objective in the Department of Jewish Evangelism has been to develop a program which would challenge Southern Baptists to win Jewish people to Jesus Christ."⁵⁹

The work with the Jews was in the field of evangelism but not a part of the Southern Baptist program of evangelism. An important development in the department was the employment of workers in local fields. Three were at work in 1953, one each in the cities of New Orleans, Louisville, and Fort Worth.⁶⁰

Second, the work in Alaska. This work was started by chaplains and military leaders in the armed forces who felt the need of the gospel message in Alaska as Baptists preach and teach it. Churches were organized and missions were started. The work grew, and in 1945 the Alaska Baptist Convention was organized. In 1949 it petitioned the Southern Baptist Convention for recognition as a co-operating constituency. The petition was granted in 1951.⁶¹

But the Home Mission Board was at work in Alaska when this petition was received. The Southern Baptist Convention in 1948 adopted a motion made by W. C. Boone, of Tennessee, instructing the Home Mission Board to survey the field

in Alaska and if it seemed wise to give such assistance as its resources would permit.⁶²

The Board, under this instruction, began work in Alaska on January 1, 1949. B. I. Carpenter and his wife were the first missionaries. A simultaneous evangelistic campaign was conducted by the evangelistic department, student workers were sent for summer work, and \$60,000 was appropriated to help in the construction of church buildings at Juneau, Ketchikan, and Fairbanks.⁶³

In 1953 there were fourteen churches and five missions, a total membership of 2,299. These churches baptized 383 converts and gave \$187,193.01 to all causes. There were two Negro churches, an orphans' home, and two missions for the natives. The Home Mission Board had, in 1953, sixteen regular workers in Alaska.⁶⁴

Third, missions in the Canal Zone and Panama. The Home Mission Board began work in Panama in 1905. J. L. Wise, the first Southern Baptist missionary to Panama, arrived there on April 8, 1905.⁶⁵ The West Indian work, started by the Baptists in Jamaica, was transferred to the Home Mission Board in 1908.⁶⁶ This work was with the Negroes who had been brought to Panama from Jamaica to construct the Canal.

In 1915 the Balboa Heights church, the first white Baptist church, was organized, and the building for the church was finished in 1918 by the Home Mission Board.⁶⁷

The work in this field continued through the years with very little change. In 1953 there were three Spanish-speaking churches and three missions in Panama; seven churches and three missions for the Negroes in the Canal Zone; and three churches for the white Americans. R. G. Van Royen is the superintendent of the work in the Canal Zone and in Panama.⁶⁸

Fourth, migrant missions. There were more than 750,000 migrants in the Convention territory in 1954.⁶⁹ This work was begun in 1948. Rev. and Mrs. Sam T. Mayo were pioneer missionaries in this field.

The Home Mission Board had four missionary couples serving in this field in 1957. They were equipped with specially designed gospel chapel cars, which had living quarters and facilities that could be converted into a chapel that would seat about forty people.⁷⁰ The missionary couples traveled with the migrant groups as they pushed northward from one field to another. They sought to reach these workers with the gospel, to teach the children, and to serve as pastor to the group.

Fifth, the pioneer ranch ministry. The ranches, being more or less isolated, were out of the reach of the established churches. They needed a ministry that would bring the gospel to them. This the Board tried to furnish through the missionaries in this field.

This work was begun in 1951 with the appointment of Fred R. Barnes as an itinerant missionary to serve these isolated people. He went from ranch to ranch, holding services, distributing literature, and making visits in the homes of the ranchers.⁷¹

His report for 1953 gives a picture of his work. He traveled 24,172 miles, preached 209 sermons, had 8,058 in attendance at the services, had thirty-six professions of faith, made 744 personal visits, and contacted personally in his visits 1,699 persons.⁷²

Sixth, the summer student mission program. The first student mission program for Southern Baptists was inaugurated by the Home Mission Board in 1943.⁷³ There were twenty-one students employed the first year. These students did not make a report of their work. In 1944 the Board em-

ployed seventy-one students for the months of June, July, and August.

These students came from colleges and seminaries and worked under the direction of the regular missionaries of the Home Mission Board. They engaged in practically every type of the Board's mission work. This is a very popular program with the students. The number employed is only limited by the money available.

In 1953, 366 students worked under the direction of the Home Mission Board. The Baptist Student Union furnished twenty-six of this number. These students came from seventy-six colleges and eight seminaries. They delivered 4,826 sermons and addresses, held 5,225 personal conferences, visited in 51,014 homes, held 379 revivals, held 1,518 Vacation Bible schools (with a total enrolment of 99,837), distributed 8,229 Bibles, led 1,404 persons to surrender for special Christian service, and led 4,483 individuals to accept Christ.⁷⁴

Seventh, the work among the deaf. J. W. Michaels, the first Home Board missionary to the deaf, began work on January 1, 1921, and continued in service until 1942. J. W. Gardner was elected to succeed Michaels as superintendent of this work in 1943. There were at that time four missionaries to the deaf. A new feature of the work, inaugurated in 1953, was to employ workers in a section of three or more states who would lead the churches in the cities to set up and operate programs for reaching the deaf with the gospel.⁷⁵

Eighth, the "Good News Hour," in co-operation with the Radio Commission. This radio ministry included over sixty-six stations, carrying the gospel into areas which could not otherwise be reached.⁷⁶ This radio service went beyond the barriers of prejudice to those whose inhibitions prevented them from attending Baptist church services. In this way it

was a missionary service, and the letters and cards which came into the Home Board office in considerable volume evidenced its value in the reports given of conversions, requests for prayer, and surrenders for Christian service.

General field work.—In the promotion of any enterprise contact with the people who are to support the undertaking is absolutely essential. This is particularly true in missions. When people are asked to give to a cause without any compensation except the spiritual satisfaction that is inspired by a religious motive, as they are in the work of home missions, they must be informed or else they will not be inspired to give.

The best and most inspiring kind of information is that given by a person to person. The Home Mission Board, while it published information about its work in papers, magazines, books, tracts, and visual aids, did not overlook the person-to-person method, putting great emphasis on field work. All of its executive secretaries were not only administrators but also itinerants, constantly traveling and giving personally volumes of home mission information.

Many of the fieldworkers have been women, beginning with Emma Leachman, who began work with the Board in 1922. Following Miss Leachman were Wilma Bucy, and in 1957, Vena Aguillard, Irene Chambers, and Bertha Wallis.⁷⁷ There have been no more faithful and effective Home Mission Board workers than these field representatives.

The Board has also two men in this special field—Fred A. McCaulley and Wiley Henton. Henton looks after the building operations of the Board. McCaulley, in addition to his general promotional field work, promoted a "Tentmakers" program for getting students in Baptist colleges interested in mission work in the West.⁷⁸

A challenging crusade.—To meet the need for a wider and

more comprehensive service in home mission fields, the Board launched in 1950 a five-year crusade for more converts, more churches, and more effective witnessing.⁷⁹

The Board declared that the gospel was for everyone, no matter who he was or where he lived, and that the churches of Christ had been chartered by the Lord to carry this gospel to lost people in every corner of the world. The five-year crusade was launched to implement the Home Mission Board's desire for all people in the homeland to have the gospel.

During the crusade the workers of the Home Mission Board increased in number from 754 to 954 regular missionaries and from 271 to 370 student missionaries. The total number of professions of faith reported for the five years was 167,247; the number of new churches constituted was 1,440; and the number of missions started was 2,974.⁸⁰

In this crusade the Board enjoyed the finest co-operation from the state mission boards, the associations, and the churches. During those five years Southern Baptists reported 1,467,829 baptisms, which was 284,198 or 24 per cent more than were reported in the four previous years. Approximately 1,710 new churches were constituted and many new fields entered. The value of church property increased from \$645,-271,741.99 to \$1,020,504,214, a gain of 58 per cent, and growth in the West and in frontier areas was almost phenomenal.⁸¹

A well-developed work.—Emerson said, "The reward of a thing well done is to have done it." The Home Mission Board could claim this reward. Through the years, no matter how dark the days, how rough the way, or how hard the task, the Board had pushed on with its face ever toward the goal of a well-devised and efficient program of home missions.

A cursory survey shows that the Board pioneered in the

field of home missions. After the debt was paid it added new departments year by year. It tried not to expand its work beyond the capacity of the mission force and to keep a sufficient number of missionaries to fill the tasks in each of the departments. It also worked to establish co-operative relations with the denominational agencies and organizations which would secure the greatest amount of work and the least amount of friction and duplication of duties.⁸²

As funds were available the work was enlarged. At the annual meeting in 1953 the Board took advance steps in the evangelization of the homeland. Work was also started in the prevention of broken homes and juvenile delinquency. A ministry was provided for trailer camps in defense areas.

A superintendent of evangelism for the Negroes was elected. A Convention-wide Baptist Student Union program for the students in Negro colleges was inaugurated. A forward-looking step in the Negro work was taken in promoting with the state organizations a department of Negro work in each state with a full-time state superintendent. The Jewish work was enlarged by opening centers in the cities with trained Jewish workers, and many of the established departments were expanded and enlarged.⁸³

The church loan funds.—The Home Mission Board developed two church loan funds: (1) the Church Building Loan Fund and (2) the Church Extension Loan Fund.

The Church Building Loan Fund is a memorial trust fund given by individuals, churches, and missionary societies and is administered in trust by the Home Mission Board. The corpus of this fund as of December 31, 1956, was \$2,187,-515.33.⁸⁴

The Church Extension Loan Fund was set up by the Board at its annual meeting in 1943 out of available funds secured from undesignated gifts, wills, and bequests received after

January 1, 1942. On December 31, 1956, the corpus of this fund was \$1,748,634.79.⁸⁵

The Church Building Loan Fund was started by a gift of \$20,000 from Woman's Missionary Union in 1910 and was raised by L. B. Warren to a total of \$1,191,042.74 by 1929. However, the fund lost \$226,126.86 by the Carnes defalcation. From the Honor Day Offering, \$99,872 of the Carnes theft was paid back to the fund, leaving a deficit of \$26,305.65.⁸⁶ But the depression which struck in 1929 did almost as much damage to the fund as the Carnes defalcation. In the deep of the depression many churches which had borrowed from the fund defaulted in their payments. A number of them notified the Board that they could not pay the loan and asked the Board to cancel the account. There were between five and six hundred thousand dollars of the fund in jeopardy.

The only hope of saving the fund from tremendous loss was to let the churches know that it was a trust fund and the Board must insist on the payment of at least the principal of the loans. N. T. Tull, business manager of the Baptist Bible Institute in New Orleans, was employed and put in the field with instructions to work out a program for the payment of the loans with the churches.

Time was given, interest in many instances was canceled, monthly payments in some cases were reduced, and the churches in default were, with the result that only a few thousand dollars of the principal of the fund was lost.⁸⁷

In 1954 the Board, overwhelmed with applications for loans, asked the Convention for the privilege of borrowing \$3,000,000 from three banks of Atlanta for the Extension Loan Fund. This privilege was granted, and the Board borrowed this amount at 3½ per cent interest, to be repaid in ten years.

Under the new administration Frank Garrison, who had for a number of years been the president of the Board, was elected assistant executive secretary and became superintendent of the loan funds.

The Board at the annual meeting in December, 1954, voted to increase the loan funds, exclusive of money borrowed by the Board for such purposes, from \$3,200,000 to \$11,000,000 to include \$1,000,000 to be used for the purchase of suitable sites for new churches.⁸⁸

The executive secretary retires.—At the annual meeting of the Home Mission Board in Atlanta on December 3, 1952, J. B. Lawrence was elected as executive secretary for the ensuing year. In response to this action of the Board in electing him executive secretary for the twenty-fourth time, Dr. Lawrence said:

This is the twenty-fourth time the Home Board has elected me as its executive secretary-treasurer. I appreciate beyond measure the confidence which these elections show and assure you that with the best of my ability I shall serve you in the year as I have tried to serve the Board in the past twenty-three years . . .

Three things came into my mind as objectives to work for. The first was to pay the debt . . . Another objective was to secure a permanent home for the Board . . . The third objective was to develop a program for home missions that would be comprehensive, adequate, and efficient . . . Now, by the time this Board meets next December the Survey Committee will have finished its work and its suggestions and recommendations can . . . be adopted and will make possible the completion of the last thing I feel that the Lord appointed me to do . . .

Now, while I have never asked any board, church, or agency to elect me to any position, I am now breaking over that rule of my life and asking this Board at its meeting next December to relieve me of the arduous duties of the executive secretary's office and elect me secretary emeritus in charge of the radio program of the Board . . .⁸⁹

The Board complied with this request at its annual meeting in December, 1953.

A new administration.—The Board held its meeting in August, 1953, at Ridgecrest during Home Mission Week. Samuel Courts Redford, who had been the assistant executive secretary of the Board since 1943, was unanimously elected executive secretary-treasurer, to assume full responsibility for leadership in home mission activities.⁹⁰

No finer soul ever emerged than Courts Redford. Dr. Lawrence said of the Board's staff in his last editorial in *Home Missions*:

I can, after years of service with them, commend them with the highest degree of praise to Southern Baptists . . . no words of praise that I have are adequate—they simply fall back like exploded vessels—to express my appreciation of Courts Redford, the incoming secretary. After years of service with him I can say he is tops . . .⁹¹

Mobilizing for new conquests.—In his first report to the Convention, Dr. Redford called attention to the future as the field for greater activity, stating that home missions never faced a greater challenge than it faced that day. Then he said, "We shall launch in 1955 a four-year conquest of our homeland and outposts, taking as our slogan the words of Caleb, 'Let us go up at once and possess it [the land], for we are well able to overcome it.'"⁹²

The report of the Board gave the results of the five-year crusade which closed in 1955. The missionary force had been increased from 754 regular and 271 students to 954 regular and 370 students. These workers in the five years had led 167,247 individuals to accept Christ; they had organized 1,440 churches and established 2,974 missions.

Southern Baptists during this five-year period had bap-

tized an average of one thousand converts per day, added 1,200 per day to the churches by letter, had given approximately \$5,000,000 per week for the Lord's work, and organized an average of eleven churches per week.⁹³

But these achievements were only steppingstones to greater things. In 1956 the Home Mission Board made its one hundred and eleventh report. The year 1955 had been one of unprecedented growth and achievement. Special emphasis had been placed on evangelism. In the Convention-wide evangelistic crusade thousands of churches were engaged in simultaneous revival meetings. There were 25,000 more baptisms than in any previous year.⁹⁴

The receipts of the Board were also greatly increased. In 1955 through the Cooperative Program the Board received \$1,149,800; from the Annie Armstrong Offering, \$1,256,254.58; and from general designations, \$116,099.02; a total of \$3,134,363.86. This was \$403,459.38 more than the Board received in 1953.⁹⁵

The Southern Baptist Convention launched in 1955 a world evangelistic crusade in which the co-operation of all the Baptist forces in North America were solicited. The Home Mission Board entered enthusiastically into the movement. To facilitate the world movement, a Four-Year Conquest for Christ was launched in 1955 in which the emphases were supplemental to the world crusade of the denomination.

The report in 1955 anticipated that all the Convention agencies would co-operate in a sesquicentennial celebration beginning in 1959 and closing in 1964.

The emphases for the Four-Year Conquest for Christ were as follows: 1955, evangelism and conservation; 1956, church extension and revitalization; 1957, reaching the minority groups, language groups, and underprivileged; 1958, pro-

motion of rural work, city missions, and missionary education.⁹⁶

These emphases were planned to meet the most pressing needs of the home fields and at the same time make a worthy contribution toward getting the churches ready for the missionary program beginning in 1959.⁹⁷

By this program the Home Mission Board planned to carry the world evangelistic crusade, launched by the Southern Baptist Convention, back to the "grass roots" in mission fields. Thus rooted in the denominational life, the world evangelistic crusade would give the greatest possible spiritual uplift to Christianity at home and abroad. It would, stemming from the churches, gather power as it moved through state and home missions and would with its refreshing, invigorating, and stimulating influence unify and vitalize the Christian forces in the homeland.

In co-operation with the state mission boards, colleges, seminaries, and other denominational agencies, the Home Mission Board in 1954 projected a long-range, twenty-five-year rural church program. The goals were: (1) adequately trained rural pastors, (2) properly located rural churches with facilities adequate to meet the needs, (3) a community program for lifting the level of the total life of the community, (4) every rural church teaching the Bible plan of stewardship, (5) a church accessible to every community in the Convention area, (6) the co-operation of rural churches in missions to minority groups, and (7) Baptist colleges and seminaries to include in their curricula specialized courses in community life for the training of a rural leadership.

The Board report said:

We now look forward to 1956 at which time we will seek to reclaim some of those Baptist churches which have been lost to our Convention and associations. We hope to revitalize many of

the smaller churches which have closed their doors or have had irregular services. A special effort will be made to accelerate the movement to constitute new churches in areas where needed. It is anticipated that 2,666 churches can be constituted, reclaimed, or revitalized.⁹⁸

NOTES

1. *Annual of the Southern Baptist Convention*, 1940, p. 263.
2. *Annual of the Southern Baptist Convention*, 1942, p. 253.
3. *Ibid.*, p. 256.
4. *Ibid.*, p. 255.
5. *Southern Baptist Home Missions*, XXI (January, 1950), p. 6.
6. *Annual of the Southern Baptist Convention*, 1946, p. 308.
7. *Ibid.*, pp. 309-10.
8. *Annual*, 1953, p. 210.
9. *Annual*, 1956, p. 192.
10. *Annual*, 1942, p. 254.
11. *Ibid.*
12. *Southern Baptist Home Missions*, XII (August, 1941), 7.
13. *Annual*, 1944, p. 315.
14. *Annual*, 1946, p. 324.
15. *Annual*, 1953, p. 235.
16. *Minutes of the Home Mission Board*, 1946.
17. *Annual*, 1947, p. 143.
18. *Southern Baptist Home Missions*, XX (January, 1949), 4.
19. *Annual*, 1929, p. 278.
20. *Annual*, 1936, p. 85.
21. *Annual*, 1937, pp. 273-74.
22. *Annual*, 1942, pp. 266-68.
23. *Annual*, 1945, p. 295.
24. *Annual*, 1947, p. 160.
25. *Ibid.*, p. 38.
26. *Annual*, 1954, p. 214.
27. *Annual*, 1948, p. 173.
28. *Annual*, 1956, p. 191.
29. *Annual*, 1955, pp. 215-16.
30. *Annual*, 1956, p. 208.
31. *Annual*, 1954, pp. 214-15.

32. *Annual*, 1936, p. 246.
33. *Annual*, 1938, pp. 280-81.
34. *Annual*, 1939, pp. 307-08.
35. *Ibid.*, p. 64.
36. *Annual*, 1942, p. 278.
37. *Annual*, 1950, p. 214.
38. *Annual*, 1954, p. 230.
39. *Annual*, 1948, pp. 177-78.
40. *Annual*, 1955, pp. 217-18.
41. *Annual*, 1947, pp. 142-43.
42. *Annual*, 1954, p. 220.
43. *Annual*, 1953, pp. 223-24.
44. *Annual*, 1954, p. 224.
45. *Annual*, 1942, p. 289.
46. *Annual*, 1954, p. 224.
47. *Ibid.*, pp. 222-23.
48. *Ibid.*, pp. 221-22.
49. *Southern Baptist Home Mission Bulletin*, January, 1930.
50. *Annual*, 1942, p. 269.
51. *Annual*, 1946, p. 312.
52. *Annual*, 1952, pp. 217, 221, 223.
53. *Annual*, 1956, pp. 193-94.
54. *Annual*, 1952, pp. 217-18.
55. *Annual*, 1954, pp. 228-29.
56. *Annual*, 1943, p. 242.
57. *Annual*, 1953, pp. 229-30.
58. *Annual*, 1922, p. 346.
59. *Annual*, 1954, p. 215.
60. *Annual*, 1953, p. 217.
61. *Annual*, 1950, pp. 44, 195.
62. *Annual*, 1948, p. 47.
63. *Annual*, 1950, p. 195.
64. *Annual*, 1954, p. 216.
65. *Annual*, 1905, p. 195.
66. *Annual*, 1908, p. 220.
67. *Annual*, 1918, p. 387.
68. *Annual*, 1953, pp. 219-20.
69. *Annual*, 1954, p. 218.
70. *Southern Baptist Home Missions*, XXI (March, 1950), 10.
71. *Annual*, 1952, p. 231.
72. *Annual*, 1954, p. 219.
73. *Annual*, 1944, p. 282.
74. *Annual*, 1954, p. 219.

75. *Annual*, 1953, p. 211.
76. *Annual*, 1945, p. 243.
77. *Annual*, 1954, pp. 231-32.
78. *Annual*, 1952, pp. 235-37.
79. *Southern Baptist Home Missions*, XXI (May, 1950), 6-7.
80. *Annual*, 1955, p. 198.
81. *Southern Baptist Home Missions*, XXV (March, 1954), 10-11.
82. *Southern Baptist Home Missions*, XXIV (February, 1953), 6.
83. *Annual*, 1954, pp. 207-34.
84. *Annual*, 1957, p. 132.
85. *Ibid.*
86. *Annual*, 1930, p. 294.
87. *Annual*, 1933, p. 249.
88. *Annual*, 1955, pp. 226-27.
89. *Southern Baptist Home Missions*, XXIV (February, 1953), 6.
90. *Ibid.*, October, 1953, p. 6.
91. *Ibid.*, December, 1953, p. 4.
92. *Annual*, 1954, pp. 208-209.
93. *Annual*, 1955, p. 198.
94. *Annual*, 1956, p. 81.
95. *Ibid.*, p. 217.
96. *Annual*, 1955, p. 198.
97. *Annual*, 1954, p. 209.
98. *Annual*, 1955, p. 199.

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